

Folly and Madnesse
MADE
MANIFEST.

OR,

Some things Written to shew how contrary
to the word of God and practise of the
Saints in the *Old and New Testament*; the
Doctrines and Practises of the *QUAKERS*
lately risen up amongst us.

ARE

*A Rayling and Reviling Answer made there-
unto, full of Falsehood and vaine Shifts and
Devices to maintaine their errors.*

This Discovered and made Manifest.

by will: viscount Say & Sele.

By William Fiennes, Viscount Say and Sele.



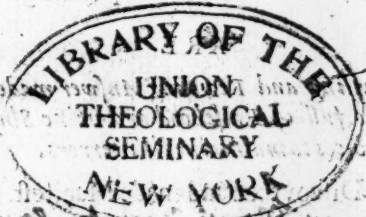
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Felt and Macneff

MAD

M. A. N. I. E. S. T.

Some things written to show how contrary
to the word of God and practice of the
Saints in the Old and New Testaments the
Prophets and Patriarchs of the O. T. and
N. T. have been throughout.



OCT 2-1 1944



An account of the Devils changing his device from Ranting to Quaking, yet still carrying on the same malicious Design against the souls of men : together with the rise and progress of this latter Delusion ; as also a Declaration of their rotten Principles, wherein their Foundations are shaken, and their folly made manifest to all.



He seduced People whom they call Quakers, not without cause, because the Devil first began with them, with that trick of his, to make people believe there was something extraordinary in the Work, they out of a railing spirit, which sheweth what that spirit is which they are led by, for Good Angels and Spirits will not give railing tearms, no not to Devils : They call me a Persecutor, a whited Wall, a painted Sepulchre, one that keeps Swearers and Drunkards in my house: The Devil is the Father of lies and liars, let any one of them

make it appear, that one man or woman in my house is a Swearer, or a Drunkard, and that known to me, and they shall not be accounted for that, lyars or false railers, which else they will deserve : I am not a persecutor of their persons, but of their intollerable pride, and other sins, wherein I persecute the Devil who fills their hearts with these lusts, and if it should not be suppressed in time, it would grow to a *Munster* business, which in *Germany* began, and went on upon these very Principles of theirs (as whosoever will read the History thereof, in the tenth Chapter of *Sleyden*, shall apparently see and be satisfied in) I could be glad with all my heart that I could use any means to withdraw them from these errors of their ways, which if they will go on in, and not be perswaded by those who seek their salvation, nor endure to hearken unto wholesome Doctrine, but heap up unto themselves Teachers after their own lusts, not enduring others ; these Errors will in the issue prove damnable, and Doctrines of Devils, as indeed they are. The Devil is a subtile enemy, and like a Serpent, turns and windes himself every way to deceive, therefore it is most necessary, with care and watchfulness to observe his cunning sleights and crafty devices, which he makes use of to destroy mens souls, and to deceive them as he did *Eve* our first Parent ; and to those who will not wink with their eyes, but be willing to see the truth, this will appear very clearly in his carrying on of this dangerous delusion, from the beginning all along, as those who have observed it, and have been rightly inform'd can affirm and prove.

At the first, he endeavored to carry on all in a ranting way, knowing, that if men might be brought to believe, they might enjoy their lusts, and yet go to Heaven, and be in no fear of Hells torments, this would please the multitude very much, and gain him Disciples enough to follow such a Doctrine ; therefore he set up *Cop* and *Coppen*, and such like, to teach the people to turn the grace of God into wantonness ; and if they might not Drink, and Swear, and Whore, and please themselves in fulfilling their Lusts, then Christ dyed in vain : This, men of credit and quality told me they heard that vile man *Cop* speak at *Hock-Norron* Lodge, and they will testifie and prove the same : What is this, but

but (as the Apostle saith) *to trample under foot the precious blood of the Son of God*, whereby we are cleansed from our sins, and which is of more value, to deliver us from the wrath to come, then the sufferings of all Men and Angels for ever, which could never have done it? And what a damnable Doctrine is this, which by these men the Devil then broached? so to the same end, that men might enjoy their filthy Lusts which pleased them, *Coppen* would teach them there was neither Heaven nor Hell.

In these sad and perilous times, wherein we live, and which the Apostle speaks of, *Tim. 2. v. 3.* when we see men are lovers of their own lusts, and despisers of those who are good; the Lord in just judgement hath let loose that enemy of mankind, the Devil, to seduce men, and cast upon them strong delusions that they may believe lies, because they receive not the truth in the love thereof, but delight in unrighteousness, and in satisfaction of their own lusts: Being unchained and let loose, he first appeared in this shape (as I have said) carrying on his work in a way of ranting, drunkenness, filthiness, and all manner of fleshly lusts; but when he saw this did too much discover his black face, and not onely to those who had any sense of Religion in them, but to civil men, that were men and not beasts, it was odious and abominable, then the cunning Serpent turns himself into another shape, and to deceive the simple, puts on a shew of Mortification, endeavors to turn himself into an Angel of light; but wherein consisted this Mortification, onely in voluntary humility (as the Apostle terms it, in the second of the *Colossians*, the last verse) and will-worship, *not sparing the body, but in order to the sitting up of the flesh*, for a greater pride there could hardly be in a Devil, then by all other carriages towards men did shew forth it self in this people: What was their humility shewed forth by, but in not wearing Band-strings, nor Hat-bands, no Laces on their Apparel, no Cuffs, nor such like fooleries? Was not this voluntary humility and will-worship? (as it is there called) for this is not at all appointed of God to manifest humility, but an invention of their own brains alone; and what comes from the flesh, is always that which sets up the flesh (as the Apostle there saith) Let any man observe the begging Eryars amongst the Papists, and he

shall finde them in these foolish inventions of theirs (to pretend to Humility and Mortification) by going far beyond these Quakers ; and yet who knows not, that hath any understanding, that these begging Fryars, and the Carthusians, another sort of your mortified Priests, to be nothing else but Papistical wil-worshippers ; and unto this, the Devil now , in this second design of his , is carrying on the Quakers , and to that end , it is manifest he hath , and still doth imploy many Jesuits and Priests among them , who under counterfeit Names and Professions, mingle themselves with them , and become their Teachers and Instructors.

I shall a little discover the way and manner of the Devils carrying on this delusion from the beginning , that the madnesse thereof may appear to all men , as that of *Jannes and Jambres* did, who withstood *Moses* ; The first rise of it was from the North, and from thence , as a Plague, it spread it self over the greatest part of the Kingdom : and we need not wonder at it, for the Devil found out a bait which ignorant people, who usually are most proud, would easily and readily be taken with : that is, they must yeild respect to none , but esteem themselves as good as the best, thinking there was no superiority or inferiority amongst men , and so casting the fifth Commandment out of the Tables, and under the pretence of Religion , carrying on a Levelling Principle, the onely way to confusion : O how did this take with the vulgar sort, and please them, when they thought they should enjoy that liberty , as to be under no rule , no reverence to be given either to Magistrate or Minister, Parent or Master , but as Beasts , or worse , be guided by the spirit within them ; that is, the Devils impulses and delusions, which he hereby made way for ; and this was it that made it so easily embraced , and so suddenly spread it about the Kingdom.

The principal Instruments which the Devil in the beginning made use of, were one *Fox* and *Naylor* ; this *Fox*, by one device he used to draw a Gentlewoman to be his Disciple, made it manifest, that he exercised Witch-craft, for presenting to her a Bracelet, and desiring that she would wear it for his sake ; after she had it, she was importunate with her Husband that she might goe

goe and hear that holy man *Fox*, her Husband being unwilling, perswaded her to the contrary, but nothing would prevail; at last, he told her he would go with her, and knowing that *Fox* had given her a Bracelet to wear, that he might make tryal of this device whether it were Witch-craft or no, he offered to carry her to their Meeting-place, but desired that he might see the Bracelet, which when she had taken off from her arm, & was in the way, her mind changed, and she desired her Husband to go back again to their house, he thereupon, that he might make a further tryall of it, put the Bracelet upon one of their Maids, and she presently was mad to run to their Meetings: Then he took it and put it upon his own arm, which when he had worn a little while, he found himself beginning to be possessed with a desire of going to *Fox* and his company; whereupon he threw the Bracelet into the Fire, not doubting but there was Witch-craft in the business: This I have heard that the Gentleman hath affirmed, and will make good. Now that in the beginning it was carryed on by witch-craft, and many possessed with Devils, is apparent, if what was done in the North, and will be proved, and what was seen here, be but advisedly and without prejudice considered. Read Mr. *Farmers* Book, a Minister of *Bristol*, where you shall see proved what was done in the Northern parts, in the first rise of this mad delusion; then consider, after that prating woman *Audley* came to *Banbury*, what was done and practiced; not onely upon men and women, but upon children, falling down foaming at the mouth, Quaking, and using unnatural gestures, as the childe that was possessed with the Devil, whose father brought him to our Saviour to dispossess: The manner of it was not much unlike this: But now the Devil perceiving that it begins to be suspected to be either possession, witch-craft or a cheating trick, as I think there was all of them in the practice, he leaves it off, and we hear no more of it, lest he should be discovered: For their other great Apostle sent extraordinarily, as they and he pretends, *James Naylor*, what he is grown to be, I wonder all that pretend to Christianity, do not observe, and thereby see what this madness is come unto, and repent themselves that ever they were led into such an error: He blasphemously makes himself Christ, a thing that truly

by every Christians heart should tremble at, a thing more to be abhor'd, and worthy of greater punishment then Theft or Murder, or any breach of the second Table : if he had been executed for it, as in Queen *Elizabeths* time *Hacket* was, he did deserve it ; but our Saviour hath told us before, *That false Prophets shall come, and false Christs* ; but withal doth admonish us, That because he told us of it before-hand, therefore we should take heed *that we did not so much as go out to see them, or hear them*, when those who were seduced by them should tell us of them where they were, *either in the desert, or in the secret chambers*. O that this discovery of the blasphemous madness, this delusion is grown unto, in one of their chiefest Deluders and Instruments of Satan, who hath hereby discovered what his aim and end is in this delusion, might be a means to reduce those deluded people from such a damnable Error as this is, by Gods just Judgement, made appear to be, and to grow up unto: that this their chief Doctor, *James Naylor*, should proceed at length to such a Blasphemy, it might well be expected; when as it is related in Mr. *Farmers* Book, the Minister of *Bristol*, that this *Naylor* before, out of his horrid pride, durst affirm to others, That he was as good as God, as just as God, as righteous as God, as holy as God : Was this man to be endured, and his Blasphemies to be suffered ? God directs in his Word, *That a Blasphemer shall be put to death* ; And is such a one to be made use of for a Teacher and Instructor, as he hath been the chief to the Quakers ?

I shall now proceed to speak something of their Doctrines and Practice, that every sober man may consider how contrary they are to the Word of God, which is given to us as a rule to direct us how we ought to live here, and by which we shall be judged hereafter : And this Word which is given by Inspiration from the Holy Ghost (as the Apostle *Peter* saith) is more sure, and more to be heeded and followed, then Visions that appear outwardly, or Revelations within, because such, men may mistake, or being transient, and soon gon, may forget ; but this word is sure, and endureth for ever, and is ever present with us, given of God to be a light unto our feet, and a lamp to direct us in the right way.

For matter of Doctrine, the Devils chief aim and endeavor is to make them cast away this Word of Truth, as a dead letter, as Ink and Paper, and such other terms, he puts into their heads to make them slight it withal, and then teacheth them not to be led by this rule, but by the spirit within them, and the voice that speaks within them, whereby when he hath brought them to this, he hath fixed them for all his damnable Delusions and Suggestions, making them believe they are the spirits voice within them, and by that they must be guided, & practice accordingly: As Felton, who thereupon stabbed and murdered the Duke of Buckingham, and said, *He had impulses of the spirit moving him to do so*: In like manner have this deluded People been dealt withall in the North, when Satan had laid this foundation for his temptations, that they are to be led by the Light within them, and the spirit speaking within them, which is no other but the evil spirit of darknesse. One of them was met riding, with a cord about his middle, and asked whither he went, he answered, *The spirit had sent him to hang such a Minister*. Another of them, a base Trull and Whore, were in the night to a mans bed, and told him, *The Father had commanded her to come to bed to him*; he answered, *If that were so, he must not deny it*: This I heard was proved before a Justice, to whom the Man of the House, where it was done, brought them: These abominations of filthinesse, murder, and such other sins, these Devilish Doctrines of theirs lead them into: Other things of like nature I heard of in the North: a Maide being by one of them solicited to filthinesse, and told, *That all such things were lawfull*, thereupon left them, & she came and told it to a godly Minister: Hereby observe what this Doctrine of theirs produceth, and giveth the Devil opportunity to lead them unto; when they must go according to the spirit within them, and the voice within them, and lay aside the Word of God, by which the Apostle commands us to try the spirits, whether they are of God or no, for many false spirits are going about to delude: Now there is no other rule to try the spirits by, whether they be of God or not, but onely the Word of God, according to which, if they speak not, or move not within us, there is no light nor truth within them,

as the Scripture saith, but they are the spirits of darkness and delusion : This foundation of the Scriptures, the Devil by his false Prophets strives in the first place to subvert and overthrow ; and having once obtained that , he easily leads these deluded People into all manner of errors and base lusts .

Another Doctrine of theirs is, *That they are perfect, and without sin* : This divers of them have pleaded and maintained , as old *Hix* told me *Simon Tensom* did, and it may be proved of many others : Now the most holy man that is in the world, or ever was, that was a meer man alone since the fall of *Adam* , will by his own experience, and the knowledge of his own heart, confute this as most false, and indeed, tending to ranting, that nothing they doe is a sin (except they think it so) and therefore they may doe any thing, so their conscience condemn them not for it, which they have feared as with an hot iron : Let us now examine this Doctrine of theirs, by the word which they hold , to give them a liberty to doe any thing, for nothing they doe is sin : Look into the old Testament, in the Prayer of *Solomon*, where he saith, *No man liveth & sinneth not: Eccl. 7. 20.* Look into the Gospel, *St. James* saith, *In many things we offend all, c. 3, v. 2.* Our Saviour teacheth us to pray daily for the forgiveness of our sins, which is needlesse if we be perfect and have no sin : If you say they must doe so who have sin, not they who have none, shew that man who needs not daily bread for his sustenance : In the same Prayer that he is to pray for that, he is commanded to pray for the forgiveness of his sins daily ; but upon this account, that they are perfect and have no sin, they are brought to cast off Prayer altogether, in respect of themselves, whereas we are commanded to pray continually, that is, constantly : Look into the first Epistle of *St. John* chap. 1. ver. 8, 10. *If we say we have no sin, we deceive our selves, and the truth is not in us : If we say we have not sinned, we make him a lyer, and the truth is not in us : If we confess our sins, he will forgive us, and by the blood of Christ cleanse us from all sin, but then we must acknowledge and confess we have sin, and are sinners : You will say we have had sin, but now being cleansed we have none : You deceive your selves (as the Apostle saith) and know not this truth, the truth is not in you . There is a double* cleansing

sing of sinne; The one is of the guilt of it in the sight of God; that God; his justice being satisfied by the suffering and blood-shedding of our Lord Christ doth not impute sinne to us; but wholly acquit us of it, in respect of our being justified before him; Another is of the power and operation of sinne in our mortal bodies while we live here, and that by the spirit of Christ in us, is more and more subdued and mortified, that it hath not dominion over us, but not wholly and perfectly taken away, whilest we are in the body here in this world, but left in us to exercise us unto humility by a sight of our own vilenesse, and to make us the more to see & admire the riches of God's grace, to such vile and unworthy creatures as thereby we see our selves to be: This is manifest in all God's Saints, and acknowledged by the most holy of them that know and observe their own hearts, as the Apostle *Paul*, none more perfect, than he that was a mere man, nor any raised up to higher revelations, yet he saith, he was not perfect, as those Quakers say; but he saith he presseth forwards still to the marke of perfection; but had not yet attained to it, neither shall any in this life, *Philippians* 3: and *Romans* the 7th: there is and will be still a flesh, and corruption in the flesh, even in the most holy, and most spiritual striving against, and lusting against the spirit, which dwells in the Saints, as he sheweth in that 7th chapter of the Epistle to the *Romans*. I will end this manifestation of their delusion herein by answering an objection which they may bring out of the Epistle of *John*, chap: 3. v: 9th: he that is borne of God sinneth not, for the seed of God abideth in him, so that he cannot sinne, because he is borne of God; the very reason given answereth the objection, if rightly considered, and gives such an interpretation of the place, as makes it consist with, and not contradict what the Apostle hath said before, for the seed of God abideth in him; that is, the grace of regeneration abideth in him, which is not at all in an unregenerate man, who is not borne of God; so that the words are thus to be understood; A regenerate man truly sanctified and borne of God, cannot so sin as an unregenerate man, who never had any true grace or seed of God remaining in him, that is, he cannot sinne totally, and finally, he cannot sinne without reluctancy of spirit, without the spirit striving

ving against the flesh, as in the 7th of the *Romans*, you may read the seed of God remaining in him, will oppose and rise up against the lusts that stirre and strive in him; but in a man not borne of God there is no such thing, therefore he sinnes totally without any opposition of grace, because there is none in him; again he cannot sinne finally, that is, without repentance and turning to God again; for that seed of Grace remaining in him, will in time spring up and restore him again to his first condition by true repentance, so that the true understanding of this place of Scripture, will not contradict (as I say) the other; but only sheweth the difference in sinning betwixt a man regenerate, and unregenerate, and is a place that confuteth the Arminians, who teach, that a man who hath true grace and the seed of God remaining in him, may not withstanding totally and finally fall from grace, which is directly contrary to this Scripture, written by the Apostle by the inspiration of the spirit: Let us therefore take heed that we rightly interpret the Scripture, which by comparing one place with another, we shall best be able to doe, otherwise we may pervert the Scripture, as many doe, as the Apostle *Peter* saith, to their own destruction; The Scripture rightly interpreted doth never contradict it selfe.

There is another delusion which they entertain, which as that reverend Divine *Calvin* saith, commeth from the Anabaptists of *Germany*, and I have perceived it amongst some of them, which are in *Bloxham*, which is, that it is unlawfull to sweare at all, though the matter be of that consequence that requires it, and a man be lawfully called to undertake it: I shall first shew how contrary this is to the practise of the most godly men and Saints in Scripture, both in the Old and new Testament, and also contrary to the commands of God, as being a part of his honor and worship: Then I will answer those places they bring for it, and shew the true meaning of those places. For the practise of the holy men of God, they are so many, and it was so usuall, that it were too much to reckon them up all; I shall instance in a few, *Abraham* to *Abimeleck*; *Gen: 21*; *Abraham's* Steward of his house to *Abraham* at his desire; and *Joseph* to his Father *Jacob*, and a multitude of others in like manner; and this was not when a

Magistrate

Magistrate required it, which then is not to be refused; but it was sufficient that the matter it selfe was of that consequence, and satisfaction therein to be given so necessary, that it was lawfull for private men, and is so, to bind themselves by the name of God, which is the greatest satisfaction that can be given, and when this is done with reverence and godly fear, in respect of the name of God, and thereupon observed with all care and faithfullnesse, God accounts it as an honouring of his name, and not at all taking it in vaine; for such an Oath, is to end controversies, and satisfy all feares and doubts; upon this occasion and upon these few examples, I may take away another scruple which indeed is no part of the Oath, or worship of God in the invocation of his name therein; but a mere civil circumstance to demonstrate, that I am the man that do oblige my selfe by taking this Oath, and that is, *laying my hand upon the book*, for but that the use and custome is such now, that hereby I declare that I oblige my selfe by this Oath, to lay my hand upon the Table as well as the book, were all one, and this civil circumstance (for it is no other) why may I not as well performe in this manner, as by putting my hand under the thigh of him, to whom I swear, as was the custome then to manifest that they did take the Oath, as you may see in *Joseph* and in *Abraham's* servant: and in the new Testament there is the practice of *St Paul* in a case of great concernment for the satisfaction of the *Corinthians*, *2. Cor: chap: 1: vs 23* see the 10th chap of the *Revelations*, *vers: 6*: the example of the Angels: If swearing upon just occasion, and in matters requiring the same, which are of moment, were unlawfull, the Scripture would not give us examples of it, both of the holiest men, and of holy Angels. I will now shew that God commands it as a part of honour and worship, when it is done with reverence to his name, and thereupon observed with all faithfullnesse, and not with that slightnesse, carelesnesse and negligence, as to my grief I see it is done at this day. First, I will say, it is commanded in the third Commandement, where the taking of God's name in vain is forbidden; for whosoever will rightly understand the ten Commandements, must know this, that where ever it is commanded in the negative, there the affirmative is to be understood; and where the affirmative

tive is expressed, there the negative likewise is to be understood, as the first commandment is given in the negative; Thou shalt have none other Gods but me, that must be understood, thou shalt have me, and me alone for thy God, so in the second; Thou shalt not make to thy selfe images to worship by them, this is given in the negative, will any man say that the affirmative is not there commanded? but that we may lay aside all worship? no this is commanded hereby; that as God must be our God alone, as in the first commandment, so in this second, by the forbidding of worship after our own inventions, we are commanded to worship God only after his own directions, and by his ordinances, & not otherwise so in this third Commandment we are forbidden to use God's name vainly, which negative infers that we ought when we are called to use it, to use it to his honor, with reverence and feare, with truth and care to performe what thereby we have obliged our selves unto; in the forbidding the vaine and profane use of it, the holy and reverent use of it is commanded: and goe through all the commandments in the decalogue, and you must thus understand them: to confirme this, I shall set downe the places, at least some of them, for there are many where this is expressly commanded, *Deut.* 6. 13, & 10. 20. *Jeremiah*: 4. 2. *Isay*: 65. 16: and 45: and 23: *Ezra*: 10. 5: *Exod*: 22. 11: many other places might be alleaged, but these are sufficient; having made this cleare as I conceive, to men, that are not wilfull in their way, yet I will answer those places which they bring to confirme them in their error; the first is in the 5th of *Matthew*, where our Saviour expounding the law, sheweth the false exposition thereof used to be given by the *Jewes*, who, to their own distruction, thinking they were to be justified by the fulfilling of the Law, made it such by their interpretation that they thought they might fulfill it, as in the 6th commandment, and in the 7th; and so likewise in this, our Saviour shewing their grosse errors in all. In this third Commandment they held and taught, that if a man did not sweare falsely, his swearing was not signe, how vainly and profanely soever he sweared, and how ordinarily in his communication: Another falshood which they held and taught was, that if they did in their ordinary communication

cation swear by heaven or by earth, or by Jerusalem, or any other thing, and did not use the name of God, it was no sinne or breach of the third commandment: our Saviour sheweth their ignorance and falshood herein, by telling them, first, that in their ordinary communication, though the thing were true, and what they had done or would doe, yet this was a taking of the name of God in vaine to sweare in their ordinary communication and talking one with an other, when the thing was not of that moment, as to require the name of God to be made use of therin, neither had they a calling so to doe, as if a man would tell his neighbour, that he had been at the Market, which was true, and when there was no use thereof would vainly swear it; or tell him he would to morrow goe a Journy, and did performe it, and not break his Word, yet vainly swear it, when there was no cause so to doe, which how usually it is done in this age amongst us, should make us mourne for it; this those ignorant Jewes thought was no breach of the third Commandment, though the very words of the Commandment, thou shalt not take the name of the Lord thy God in vaine, shewed the falshood thereof, and this was it that our Saviour here reproved, that false interpretation of this Commandment, that men might sweare in their communication one with another, as much as they would, so it were not falsly, how vainly soever it were and needlessly, therefore our Saviour tels them that in their communication one with a nother, yea and nay, avering what was true and denying what was false, was sufficient without using the name of God vainly and irreverently when there was no calling thereto, nor need thereof, for in such cases it is vaine and from the Divell. So likewise he tels them, it is a sinne to sweare vainly by a Creature, which the Jewes taught was no sin, if the name of God was not used; for the power of God, and the goodnesse of God is to be seen in the creature, if we would use the name thereof in an Oath, and therefore it is not to be used in vaine, nor otherwise in an Oath, but when we signify thereby that we bind our selves by the great God who in such a creature manifesteth himselfe; and his greatnesse to us. For that in St James: 5: 12: it hath the same sence to avoid vaine haasty and profane swearing, which may be gathered the better

from that which immediatly goes before, which is his exhortation to patience and long suffering in their afflictions and persecutions; for impatency in oppressions, and afflictions, is apt to bring forth anger, passion, and that, swearing, and thereupon he in the next verse gives them this admonition. I have been the longer in clearing these places and the true meaning of them, because I know these are the only props they make use of to uphold their error; and I will conclude with this, that it is a great ignorance or wilfulness to imagine, that our Saviour, God blessed over all, the only law-giver; and therefore Interpreter thereof, would interpret his Law in this place otherwise than stands with his own command, in other places of Scripture, as I have shewed clearly, and with the practise of the most holy of his Saints in obedience to those commands.

I will come to another device of Satan, whereby he endeavours to bring them to cast off all ordinances, and separate themselves as those who (as *Jude* saith) are sensuall not having the spirit: and I wish they would read that Epistle and rightly apply it: they must not, they say, come into Steeple Churches, but they will creep into houses, they must not heare Priests, as they call them, which, they say, preach for hire, because they take that maintenance which the Law gives them; and what ground have they for this? these Churches have been abused to Idol-worship, and they must not be like Idolaters, nor worship God as they have done: ignorant people! they do not understand how to make a difference between false worship and true: to worship God after the same manner that Idolaters doe, after their own inventions, is false worship; but to worship God in the same time and place, according to his institution and ordinances, this is true worship; for time and place of meeting for worship is God's ordinance, and if by Idolaters God's ordinances be abused, we may and must rightly use them; but not their inventions, which is false worship; they may as well say you must not pray, because Idolaters pray, they abuse the ordinance of God, but we are not therefore to leave it, but rightly to use it; to pray before an Image we must not so as they do, this is their invention, not commanded but forbidden of God, but what an ignorance would it be to say or think,

we

we may not therefore pray at all, because they pray? so we may not come to a meeting place, where they have used to come, nor at 9 of the clock, because they use to meet at that time? Time and place for Gods worship, is Gods ordinance as well as worship it's selfe: Gods ordinances abused we may rightly use, notwithstanding mens inventions in Gods worship those we may not use, why doe not these people as well say they must not pray in their houses? for what house is there which in the time of Popery had not Idols worshipped in it? for preaching for hire, wherewith they slander falsely honest Minilters, who seek their salvation rather than their goods, and this they raile upon them for, because they receive that maintenance which by the law is allowed them, and which Tithes if they did not receive, it were none of theirs, as you may see by impropriations, neither should they have it, if it were taken from the maintenance of the Ministers, as you may see in *Wales*, and indeed they have no right to it, for these 500 yeares if not more, they who have bought or sold land, have done it at such a price, as Tithes are excepted, and not reckoned into the price, and therefore none was due to him that buyes the land. But that which makes them thus clamor, because they pay Tithes, is upon this false ground, wherein they are deceived, thinking that if the Ministers had it not, they should enjoy it; whereas it would be more rigorously and violently taken from them than now it is, as the example in *Wales* will manifest this I am willing to informe people of, who are so much for taking away Tithes from the Ministers, but to raile at Ministers for receiving maintenance for preaching the Gospel, as your impudent prating women doe, were they not shamelesse, would know as the Apostle saith, it were a shame for them to take upon them to reach and preach to men, this is so contrary to the word of God, that it directly contradicts what the Apostle proves to be a duty to be done, as 1 *Cor.* 9. 14: and though he would not doe it at that time himselfe, when the Gospel was first preached, that he might give no hindrance thereunto, (as he saith) giving that for the reason, yet he saith he had power to doe it, and it was ordained of God to be done in the times of the Gospel, as well as in the time under the Law, but the truth is; all this (as I have said)

is the Divels devise to make those deluded people cast off the Ordinances of God, and heap up to themselves teachers after their own lusts, and such as will lead them on and encourage them to fulfil those lusts, a company of prating women, and ignorant men, making a noise as if they were servent and zealous, speaking those things they understand not, and the same things twenty times over again. Though other things which they hold and are taught might be observed, and are so by other men in their writings, yet I will let them passe, and conclude with one doctrine which they are taught, which is most dangerous of all, and indeed a damnable error, & therefore I desire they may be delivered out of it, lest by holding of it they perish, that is, that they must not expect to be sav'd by Christ's sufferings at *Jerusalem* so many hundred yeares agoe, but by Christ's sufferings within them, and by his work within them, which is nothing else but their own workes, which Christ workes in them, a Doctrine of Popery, and which they may well think the Priests and Jesuits (which it is known doe mingle themselves amongst them to be their teachers) have infused into them, for were there any workes of sanctification wrought by Christ in them, which never will be, before they be justified by his workes and sufferings for them, yet the worke of sanctification cannot justify any man, they are the effect, and so the evidences of a man's being justified by faith in the death and sufferings of the Lord Christ for us, but he that casts away that, and doth not cast his soule wholly upon it for justification, shall never be justified, nor ever be sanctified, what are all the workes in us, or the righteousnesse of the best of men that ever were? no better for justification, than filthy ragges, dung and drosse, (as *Paul* saith of his own) if you cast not your Soules wholly by faith upon Christ's sufferings upon the crosse at *Jerusalem*, where he bore our sins upon the tree, you shall never be cleansed from sinne, *Hebrewes* the 9. chap: vers: 12, 14, 15, 26, 28: he it is that puts away sinne by the sacrifice of himselfe for sinne at *Jerusalem*, and by offering himselfe once to beare our sinnes, by his blood they are purged, 1 *Pet.* 2 chap: vers: 24: having made it appeare how contrary their doctrines are to the word of God. I shall now shew you what their practise

Etise is, which would grieve any man who desires their good, to be-
 hold, for it is so far from the carriage that becomes Christians, that
 it is more like beasts then men, going one by another, not so much
 as looking upon a man, much less shewing that respect which cour-
 tesy and civility requireth between men as men, but they goe by
 men rather as a hog, or a cow, then as a man: now how con-
 trary this is to the scripture, both in the commands thereof, and
 in the practise of the Saints, answerable to the commands of God,
 I shall shew, we are commanded to be Courtious, & to be amiable,
 what courtesy, or what amiableness is shewed in passing by one
 another in such a manner as beasts passe by a man, without spea-
 king to him, without shewing the least testimony of love, respect,
 or civility to him? you may say you have it in your hearts, though
 you use not idle ceremonies to expresse it: who knoweth the
 heart but God alone? you are commanded to make it known to
 men, that love mutually may be increased, & that it may be known
 one to another, that you walke in love, and respect one another,
 which cannot be done but by such civill ceremonies, as accord-
 ing to the use of the Country where you live; it is exprest and
 manifested: So did *Abraham* to the *Hivites* a heathen nation, bow-
 ing himselfe down before them, to manifest his civill respects to
 them, according to the use and custome of that Country; so did
Jacob to profane *Esau*, bowing himselfe to the ground to him,
 and commanded his wives, and children, and servants to use the
 same ceremonies of the Country, to shew their respects to him,
 as soon as they came near him; we are commanded in giving ho-
 nor to goe before one another, to be first; how shall this be ex-
 pressed, but by using such gestures and carriages as are used
 where we live to signify the same? we are commanded again ex-
 pressly in Scripture to give honor to whom honor is due, so you
 may say you doe in your hearts, you may as well say you pay
 your rents, and performe your customes in your hearts; when
 you give no testimony thereof; when those to whom it is due re-
 ceive nothing from you: for it is as well commanded to give ho-
 nor to whom honor is due, as in the same place to give Tribute
 to whom Tribute is due; and custome to whom custome is due;
 and by the Lawes of the Land where we live, honor is as due to
 those

those to whom the law gives it, as Tributes, Customes, or rents are, it may be in time you will come to deny rents too, as well as honor and respect where it is due, and say as the Levellers do, all things are common, and therefore we owe nothing to any man, for, the truth is, under the shew and vizard of religion, you carry on a Levelling principle; It is expressly commanded you shall honour all men, that is, be alwayes ready to shew a civill respect to all men, as man to man ought to doe, you will say it may be to godly men we do so; and who is godly in your account? but those of your deluded company, the very place, 1 Pet: chap: 2: vers: 17: confutes this distinction of yours: for there you are commanded to honor all men, and love the Brotherhood; so that the command requires a civill respect to be afforded to all men, though not of the Brotherhood: and those who are brethren in Christ to yeild to them a speciall love; many more expresse commands in scripture might be brought to condemne this not only unchristian, but inhumane and brutish behaviour, of those deluded people in their conversation amongst men, but these are sufficient; the examples of the Prophets and Apostles, and other Saints in the Old and new Testament; who alwayes walked according to these commands of Scripture will further shew their madnesse, for a man to walke like a beast amongst men, and think that religion, is madnesse. I have instanced in two already, *Abraham* the father of the faithful, and *Jacob*, even then when he came from wrestling with God in prayers and teares upon that very occasion, and was no doubt directed to serve providence in that way for the appeasing of his Brothers wrath and malice; I shall adde *Moses* who made obeisance to his Father in Law, as in *Exodus 18: 5 vers: 7*: now can there be examples brought of men that had more immediate communion with God than these three? yet this was their carriage, to the conviction of this uncivill delusion of the Quakers, who will yeild Obeisance neither to father nor mother: nor servants to Masters though they are commanded to serve with fear and trembling, but they cast the fifth Commandment out of the Tables, the example of the Apostles in the new Testament will condemne the practise of this deluded people; or they must condemne the practise

of the Apostles, who in their writings and speakings were immediately guided by the holy Ghost, especially when they were brought before Rulers to answer for themselves in those times, for our Saviour tels them, it should then be given them what they should say; *Paul* when he was before *Festus* and *Agrippa*, gives to *Festus* that Title of honor, which was due unto his place, *most noble Festus*; I heare some of them say he did it because he did him Justice, what a vaine and false evasion is this? first if he should not have done right and justice to *Paul*, yet will that excuse *Paul* for not doing right and Justice to him? but it was so far from that, that *Festus* rather revil'd him before the company, and tould him he was mad, whereunto *Paul* made this answer: and for doing him justice before, had not *Paul* appealed to Cesar, he would have sent him to Jerusalem, from whence he was brought to prevent their murtherring of him, who, it was known, had conspired together to doe it, mark what silly shifts they have to free their rude and uncivil behaviour, from the evident condemnation thereof by the practise of the Apostle, even to a heathen Magistrate, for giving Titles to those to whom they are due, and doe belong, the Apostle there doth it to *Agrippa*, he doth not say to them as those Quakers use to doe, thou *Festus*, and thou *Agrippa*, but most noble *Festus*, and O King *Agrippa*, gives them the honor and the Titles that of right belong to their places and conditions, but this proud people (for it is pride that carrieth them) they will doe no such things, to a King they will not give the Title of a King, but like the Pamphletere, thou Charles Stuart: to a noble man, thou William Fines, thou Robert Rich, not Earle of Warwick: thou Phillip Wharton, not Lord Wharton, and so to all others, whereas by the Lawes of the land these titles are as due unto them, as any lands or goods the Quakers have, are by law due to them; but the delusion tendeth to Levelling, to make all things common, as at Munster the Anabaptists did, being led as they said by the spirit within them, as these people pretend, and had they but once power in their hands, and a *John of Leaden* to lead them, they would be carried to the same horrid actings which those people of Germany at last came unto, a thing worthily abhorred of all Christendome; *John Lilburne* was a man

like enough to have fitted their turne in stead of John of Leiden, when all things shall be accounted common, and no man shall have any propriety in any thing, what difference between men and beasts in a wilderness, excuse me though I doe upon occasion reiterate, whereunto their delusion is likely to proceed if not prevented in the beginning. Consider againe for giving of Titles to those to whom they belong and are due, the second Epistle of John, he doth not write to her that was a Lady, thou Besse, or thou Anne, or thou such a one, but he gives her the title due unto her, the elder to the elect Lady, and verse the 5th, I beseech thee Lady, the Apostle was not of your religion, neither indeede are you of his, are not you as much bound to say to a Lord, my Lord, as he to a Lady, Lady? what are these fantasies, but proceeding from pride? denying others their right, that you may set up your selves, and make your selves equall with them, this is the bait the Divell leades you by. I will now pull off the vizard wherewith you pretend to justifie this incivillity and unjust carriage of yours, not understanding the scripture, but perverting it to your own ends falsely, you say you must respect no man's person, you will not apply this, as wheresoever it is used it is to be applied, for then it will not serve your turne; it is alwayes meant in giving judgment, in speaking the truth when we are called so to doe, then we are not to respect mens persons whether poore or rich, whether high or low, to draw us to speake what is untrue, in bearing witness, or giving false judgment in any case to please men whether poore or rich, *Levit. 19: vers. 15: so Job 32: the two last verses: Elihu* when he was to speak and shew where the three friends of Job had failed, and where Job himselfe was to blame, he professeth there, that with out respect of persons of the one side or the other he would speak the truth sincerely, & no titles of flattery to any should divert him from so doing, & that it is thus to be understood, the speech separate he useth and the occasion thereof, in that place makes it most apparent: so in *James* he reproves them, that humour and flatter the rich, and despise the poore, neither is to be done, and these scriptures rightly understood, & rightly applyed according to the true sense & meaning of them, which appears by what is handled where they
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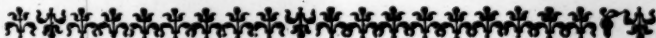
are spoken, do not at all contradict those commands in Scripture before alleadged, to give honor & Titles of honor to those to whom of right they belong. I will conclude with one place which will evidently shew how these deluded people erre from what God commandeth, *Leviticus 19 : vers: the 32 :* thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God, I am the Lord; see how this Commandment is closed up, that if they obey it not, they shew that they do not fear God, who hath lay'd this Commandment upon them; now these Quakers are so farre from regarding this Commandment so charged upon them, that they are so far from rising up before, or honouring the face of the ancient by any expression of respect shewed unto them, that they make themselves rather to become that Judgment which God threatneth against a nation which he is displeased withall, in *Isay : 3 : vers: 5th :* the child shall behave himselfe proudly against the ancient, and the base, against the honourable; here is a perfect description of these proud persons in this time, and no man that observeth their carriage can deny it. I shall observe another carriage of theirs or two, wherein the divell prepares them to cast off God's Ordinances, to set up their own inventions, directly contrary to his commands, and withall to fit times and places for filthinesse and Lewdnesse, they will not hear a Minister ordained of God by the Apostles directions, which is by the choise and election of the people, the charge of whose Soules he is to undertake, so it is appointed by the Apostle; ordaine Elders in every Congregation by the lifting up of hands, which was the manner of Electing and choosing Ministers; now such a one is a Minister of God called as he appointed by the Apostles in an ordinary way: those who were extraordinarily called, as Apostles, Prophets, Evangelists, these to make that manifest, were endued with extraordinary gifts of working miracles, that it might appeare they were called and sent of God; but Pastors and Teachers were called in this ordinary way. I have said, and that by direction of God delivered by the Apostles; these the Quakers will not hear, but revile and disturbe in the execution of their office, but a wandring man that will say the spirit moves him to reach, although they know not what

he is, & often it hath fallen out they have been Priests and Jesuits, these they will hear and run after, and be deluded by; nay which is so expressly against the command of God, as nothing can be more; they will suffer impudent women to assume authority to preach & teach, as Goodwife *Ausland* & others, who run from their houses, and husbands and children, where they are commanded to stay at home, and impudently and shamelessly take upon them to preach in the congregations. Now I desire any that will not be obstinately blind, to consider how directly contrary to what the Apostle commands from God, this practise is, *1 Cor. 14. vers: the 34. 35*: Let your women keep silence in the Church, that is, in the congregation, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law, and if they will learne any thing (that is,) if they have any doubt, let them aske their husbands at home, for it is a shame for a woman to speak in the Church; then in the *37th verse*: he expressly tels them, that this which he writes is the commandment of the Lord, and will you deluded people set up such teachers, and run after them directly contrary to God's commandment? so in the *1 of Timothy: 2 chap: 11. and 12. verses*: And let the women learne in silence with all subjection; But I suffer not a woman to teach or usurpe authority over the man, but to be in silence; then shewes that by the Creation, this order and subjection of the woman to the man was to be observed; and a woman not to usurpe authority to become a teacher publicly and preach to men, a most impudent and shamefull thing as the Apostle termes it, *1 Cor. 14.* This is so apparent in those two Texts of Scripture, that they know not what to say to it, yet somewould find out the most ridiculous shift that may be, to avoid this direct command, that is, that the Apostle doth not in those places mean a woman, but the weaknesse of man, which he calls a woman, can any man look upon such an answer to the places, but with contempt, that meanes not to be wilfully ignorant? when was the weaknesse of man married, that it might aske her husband at home what shee would Learne? and in the other place that the Apostle meanes man and woman, is apparent, comparing them to *Adam and Eve*.

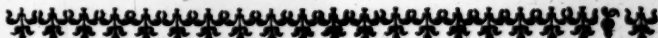
The other practise whereby the Divell provides to have an occasion

sion to lead them to lewdnesse, and by time and place fit them for his temptations, is their meeting in the night, pretending that in the day they must follow their work; this is like the *Vespers* in antient time, when they would have their meetings in the nights for religious duties, which by experience was found to produce such ill effects of lasciviousnesse, that it was by authority prohibited and taken away; and indeed they that would avoid sinne, and keep themselves unspotted, must avoid the appearances thereof; especially the occasions which time, place, and company doth administer as much as any thing.

I have herein desired to set down some dangerous doctrines and practises, which these seduced people by Sathan and his instruments are carried into, my chief aime and end being to bring some of my neighbours (if it may be) to open their eyes and see, the destrutive and damnable errors they are running into, and in time be recovered out of them and cast them away, lest God in just judgment, as a punishment upon their obstinacy and wilfulness, give them up to strong delusions, and to believe lyes; because they will not receive the truth in the love of it, but chose rather to follow their own fancies, and fulfill their own pride and lust. I have sent herewith a book of Mr *Farmers* a godly Minister, it seemes dwelling in *Bristol*, in which book they that will read it may find what I have laid down confirm'd, and diverse other practises of Sathan to abuse these people manifested, and opinions held which are horrid and damnable.



The



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The Quaker's darknes avoiding the scripture light, or their railing and shifting answer to this discovery of their guilfull principles, and sinfull practises: published that all men may see their spirit, as they themselves discover it.

THE Lord having appeared by his power, and from on high visited the Sons of Men, Causing the light of righteousness to shine upon many, who sat in darknesse and under the shadow of death, opening the eyes of Many, who had been blinded, and making known the way of rest and peace: the power of the living God being manifested, to bring down the loftinesse of Man, and to lay low that which had been exalted, that the Prince of peace, might Rule and be set up over all, that in his Raigne the righteous might rejoyce, and the upright in heart be Glad, the poor in spirit fed, and the hungry filled with Good things, and the Lord alone Magnified for ever: this day being come, wherein the powerfull Arme of the Lord, hath appeared to bring Salvation. The wicked and unrighteous, in whom the prince of the Aire rules, are much troubled, grieved and offended at the appearance of the Son of righteousness, whose bright and Glorious light Makes manifest deceivers, persecuters, and wicked workers, at which they are displeased, And therefore plot and Consult together against the way of the Lord, Men of low degree, which are vanity, and Men of high degree, which are a lyar, the false prophet and the beast, and they who wonder after the beast, Joyne together, to Make war against the

lamb (who is the light of the holy Cittry) and they who follow him ; Some preacheth and prophesieth lyes ; Some persecuteth and Imprisoneth the Servants of the Lord, some stocks and whips them ; Some Casts stumbling blocks in the way , thereby to deceive by false accusings and lyes ; Raising them and reporting them , and Casts forth all their filth against them who fear the Lord , thereby labouring to Render them vile , and the way in which they walk , to be delusion ; And at this day , Many have been Exercised in the pride of their heart , and the wickednesse of their Minds , in such work , being led by the spirit of the wicked one ; who have many Instruments that have appeared , to oppose the glorious appearance of the Son of God ; Amongst which Army of the uncircuncited , one *William Fines* (who would be Called a Noble-man) hath appeared ; Sending forth a paper full of deceit , lies , slanders , and false accusations , against the Servants of the Lord , and the way of truth in which they walk , which he slanderously , and arrogantly accuseth ; And so falsely , that for all his profession , hee Can never be able to prove that , which is there written against those who fear the Lord , and tremble at his word ; But hath manifested his own wickednesse , instead of proving those things , which hee Chargeeth against the people of God , and hath poured forth of the dregs of the old bottle ; And his Sepulchre being open , his polluted and rotten bones appear ; and his long profession , is manifested to be hypocrisy and deceit , which thus ends in lyes , and reproaches against those who depart from Iniquity ; and Cannot Run with the world into the same excessse of Riot , nor stoop to the lusts and wills of proud and wicked Men , and therefore are they hated , and many labour to make a prey upon them ; But blessed be the Lord our God for ever more , who pleads the Cause of the poor , and delivers the Needy from the teeth of the devourers , and makes known his power to preserve the upright , and deliver the righteous out of all their troubles , so that no weapon formed against them shall prosper , for the Eternal God is their refuge .

In the first page of that paper , there are severall lyes , as also there are throughout the whole , and false accusations , and much need

need not be spoken, as to every particular; for they who fear the Lord, and walk in his light, see such things to proceed from the envy of the wicked one, who hath appeared in the unclean vessels in all Generations to Cast forth filth against them who truly serve God: and as it was then, hee that was borne after the flesh, persecuted him that was borne after the spirit; even so it is now: And if the way of truth be hid, it is to those, whose eyes are blinded by the God of the world, who Rules in the Children of disobedience; Therefore some of those things may be spoken too, which may shew the nature of the rest in that paper; And some of the lies may be returned back, for *William* *lines* to Cleare himselfe of, or else to rest upon the liars head.

In the first page, its said, the seduced people, whom they call Quakers, not without Cause, because the Devill first began with them, with that Trick of his, to make people believe, there was something extraordinary in the worke.

Answer: We say, this Charge is false: And thou art not here, only a false accuser of the servants of the Lord, but also false accuser of the power of God, thou must take such words *William*, as belongs to thee, wee finding such things coming from thee (or sent from thee) must deale plainly with thee, and when thou accusest falsely, and speakes, writes, or sends forth lies, wee must Call things properly, as they are, without flattering thee, for wee must not give flattering titles to Men, though it may bee, thou would be flattered, yet thou must not expect such things from us, who feare the Lord, for wee must not have thy person in admiration because of advantage; yet wee are not in envy against thee, neither Raile, as thou accounts it, but leaves judgment and vengeance unto the Lord, knowing that hee will repay it, and that the wicked shall perish like Grasse, and wither like the green hearb: And truly, this, thou canst not prove. It must rest upon thee, though thou might bring in some that would say, as thou doest; yet it proves not that the power, by which many did, and doe quake, or tremble, was the devils trick. It was, and is rather one of his Tricks, to Call the power of God, and the way of God delusion, as its manifest the wicked accused Christ, and his followers, but was no more able to prove it, than thou

thou art this false accusation, for wee know the Lord God hath made known his power to shake terribly the earth that he alone may be Exalted, and hee that reproves God let him answer it.

They out of a railing spirit (saist thou) Call mee a persecuter, a whited wall, a painted Sepulchre, one that keeps swearers and drunkards in my house, and saist, the devill is the father of lies and liars, &c.

Answer. That they out of a railing spirit call thee thus, remaines for thee to prove: but that thou art a Persecuter, thou hast manifested already, wee desire thee not to prove that any more, for severall men, who were Innocent, as to those things of which they were accused, not having broken any Just laws, Either of God or Man, were Imprisoned, and falsely accused, and some of them badly handled, because of thee, or thou was the Ground of it; Some of them for no other thing, but meeting in the fear of the Lord together to wait upon the Lord; And others whom thou sought occasion against where none justly was, And others whom thou Cast out without bowels or pittie, who dealt no way unequally with thee, except thou Call that unequal, that they did not obey thy pride, and humor thy will and lust, yea, and some, Contrary to thy own promise in rage and envy, thou threw or turned out, whom thou couldst not, or diddest not Charge with unfaithfulness, as to their trust, but all because; thou was not respected as to thy person, or bowed unto, shewing thy selfe *Haman-like*, to be full of wrath, and also as one, that would lay field to field, and house to house, till there be no place for the poor; And for such things, thou must give an account unto him who regards the Rich no more than the poor; And so much greater is thy evil, because thou professest, or hast professed much, in word or shew, and lives, or acts, so Contrary thereby, shewing thy selfe a whited wall, a painted Sepulchre, so thou manifestest these things thy selfe, by thy profession and actions: And thy Covering will not hide thee: And thou hast been dealt plainly with, and wee speak without flattering to thee, that thou mayst Repent.

And as for keeping swearers and drunkards in thy house, that have been seen, whether thou knew of Drunkards or not, yet
some

some have had, more than Needed, till they have Reeled with it; and for swearers, what need thou say, let any one make it appeare, that such are in thy house, when as its Generally known, were not they swearers (if there were no other) that swore against those Men; that suffered many weeks Imprisonment, and one of them Cruelly whipped, which things stands upon account, and there must bee a Reckoning for all unrighteousnesse, at one time, which will come, though the wicked may put it farre off.

But saist thou, I am not a persecuter of their persons, but of their intollerable pride and others sins, wherein I persecute the devill, &c.

Answer. Its thy intollerable pride, which was not satisfied and other sins, which thy heart was filled with, that Caused such things to proceed from thee: did thou cause the Devill to be imprisoned, or the persons which thou wast displeased with, when severall was Imprisoned because of thee; May not thou blush at such stuffe, was it the devill that was whipped, when a man's person was whipped, but thou saiest thou persecutes the the devill, the Pharisees said Christ had a devill, but Could prove it no more true, than thou Canst thy actions and words; And seeing the Master of the house was Called so, them of his household Can look for no better from them who are led by the wicked spirit; but when evill is, spoken falsly against us, wee rejoyce.

And for thy saying, that the *Munster* businesse in *Germany* began and went on upon these very principles of theirs; And sayst thou Could be Glad, to use any means to with-draw them from these errors, &c.

Answer. Thou falsly accuseth the servants of God, & speaks wrong of our principles, and thou must use other Meanes, then such as thou hast used, if thou draw any from Errors, Is such other Meanes as thou hast used, like to draw people from Error? thou must first be drawn from it thy selfe, and come to Repentance and to forsake unrighteousnesse, pride and other sinnes, and know the beam pulled out of thy own Eye, before thou draw others from Error, And it is such, that live in wickednesse and deceit, that bespes up

teachers having Itching eares; And that is turned back upon thee, and thy Generation, that, are one with thee.

And for thy saying, that the devill winds and turnes every way to deceive; And sayst, at first hee Indeayoured to Carry on all in a Ranting way, knowing, that if Men believe they may enjoy their lusts, and yet goe to heaven, and be in no fear of hell torments, this would please the Multitude, &c.

Answer. Thou said at first, the devill began with that Trick of quaking, And now thou saist, At first, he indeavoured to cary on all in a Ranting way, And so thou shewes thy winding and turning, to speak any false accusation against the Lord's servants, for its well known to those that fear the Lord, that there is a vast difference between these; And wee doe not own such wicked principles, but beare witnesse against them; It may be said upon a better account, that such things, are more like thy principles. (Considering thy wayes, words and actions) that Men might live in their lusts, and have their lusts satisfied, and yet think to Enjoy heaven; for wee own no such thing, but beare witnesse against lustfull wayes, and workes of darknesse, against such Ranting and wicked principles; And for thy bringing them in against us, it shewes but thy envy, or Ignorance, if not both: For if thou knew us, as in this particular, thou Could have no Just Ground, to lay such things to our Charge, or Reckon them upon our account; And therefore being Cleare of it, and seeing thy lyes, wee turne it back into the old Channel, and let it rest with the false accuser, which is one of the Markes the Apostles speaks of, *2 Epistle of Tim: 3. chap:* where the deceivers are Marked, and the Children of the Lord sees them, and turnes away from them.

Thou saiest the Cunning Serpent turnes himselfe into another shape and puts on a shew of Mortification, &c: only in voluntary humility (sayst thou) and what was their humility, In not wearing band-strings, nor Hat-bands, nor lace on their apparrell, nor Cuffes, and such like fooleries; And this, thou sayst the Apostle Cals voluntary humility, *Coll. 2. last verse.*

Answer. Wee Charge thee in this also, to be a false accuser, and a wrestler of the Scripture, for doth the Apostle, there, speak of such things, as thou dost here Mention? And why dost thou accuse

accuse us, for Casting off that, which thou Cals fooleries, if it were true in this particular, which thou saist; And why dost thou uphold and use that, which is but foolerie? Read and Consider thy folly, and see if thou be not puffed up in thy fleshly Mind, vainly upholding that which perisheth with the using, after the doctrine of Men; And for the begging Friars, which thou tels on, and the papistical worshipers, these are but thy slanders, which thou would Cast among the people, against the servants of the Lord; What because begging Friars, that shewed much humility, were in deceit, and led by the wicked one, are therefore all others, that are lowly, and shew humility, in deceit? Nay *William*, thou art quite out; Let the begging Friars appeare how ever they Can the servants of the Lord are lowly and humble, and Cast off and beare witness against the unfaithfull workes of darknesse.

But sayst thou *pag. 5*: the devill Now, In this second designe of his, is Carrying on the quakers, and to that End, it is Manifest, hee hath, and still doth imploy many Jesuites and Priests amongst them, who under Counterfeit Names and professions, Mingle themselves with them, and become their teachers, and Instructors, &c.

Answer. Wee say, thou Manifests thy selfe, who it is that carries on thee, and thy envy; to over-run thy understanding; and yet it may bee, thou thinks thy selfe, or would be accounted a wise man, heare Now thou shalt be put to it; Either to prove what thou hast spoken, or manifest thy selfe, that thou speaks beyond thy knowledge, thou saist its manifest, hee hath, and still doth imploy, Many Jesuits, &c: amongst them; Now if it be not manifest then thou are manifest to bee what is said of thee (to wit) a false accuser, and thy wickednesse will turne upon thy own head: but if it be manifest and thou Conceale it, and doe not discover such, then thou art Guilty of Concealing such, as by the law are accounted traitours, and so art a transgressor of the law, in such Cases provided, Now try thy selfe, and it will be seen where the Counterfeit profession is.

Thou sayst, I shall a little discover the way and Manner of the devils Carrying on of this delusion from the beginning, that the

Mad-

'Madnesse thereof may appeare , &c: the first rise of it, was from
'the North , And from thence as a plague, it spred it selfe over the
'greatest part of the kingdome, &c: And the diuel found out a new
'baite ; that Ignorant people would easily be taken with, that they
'may yeild themselves to none, but think themselves as Good as
'the best, thinking there were no superiority, or inferiority amongst
'Men, and so Cast the fifth Commandment out of the Tables ,
'and under pretence of Religion carrying on a levelling principle ,
'&c: Oh how did this take with the vulgar sort , that they might
'be under No rule , no Reverence , Either to Magistrate or Mi-
'nisters Parent or Master , but as beasts or worse be guided by
'the spirit , that is, the devils Impulses and delusions? &c.

Answer. Thou Manifests and discovers the Manner of the spi-
rit of wickednesse , in Carrying on of thee , from the beginning
of thy paper, And thy folly doth appeare in such things which are
false and slanderous ; for wee may say here are a heap of lyes ,
and shall be turned back to the founde , untill it be proved, for
wee own Magistrates , and Ministers, Parents and Masters, Ma-
gistrates that doe justly , and Rule for God , and are a terrour
to evill doers , Ministers that are sent of God , Children to obey
their Parents in the Lord , And Servants to be obedient to their
own Masters , in that which is right and just according to the
Scripture, And thy slanders , wee much matter not , and the
Sonnes of God are led by the Spirit of God , And the devils Im-
pulses and delusions , are thy own, from whence all this filth comes,
out of the unclean bottle , but the truth is over it , and over all
Lyars and Slanderers , And the Lord is the shield of his people ,
and in him doe we rejoyce , who is our Rock and strong tower ,
where we are safe ; and thy poysned Arrowes are driven back ,
and the fruit of thy own doings must thou reap , and be filled with
thy own devices.

In the 7th pag. thou sayest, *Fox* by one device he used, to draw
a Gentlewoman , Made it manifest that hee used witch-craft; for
presenting to her a bracelet , and desiring that shee would weare
it for his sake ; after shee had it , was Importunate with her hus-
band, that shee may goe and heare that holy man *Fox*. And thou
goes on telling , that her husband said, hee would goe with her,
and

and that hee knew of the bracelet, and desired to make tryall of it, whether it was witchery, And that shee took it from her Arme, and then her Mind changed, and desired to goe back, And that hee made further tryall of it, and put it upon one of their Maids, shee presently was Mad to run to their Meetings, and then hee put it on his own Arme, And found himselfe beginning to be possessed with a desire, to goe to *Fox*: and then hee threw the bracelet in the fire, Not doubting but there was witchcraft in the businessse, And this thou sayest, thou hast heard, that the Gentleman hath affirmed and will make Good.

Answer. This wee doe Call also a heap of lyes; for no such thing, could yet be proved or Made Good, though it have been reported, and thou and others, who loves any thing that you think, makes against the Men of your Anger, are Ready to spread false reports abroad, but yet wee are willing, that this should be tried, And wee will put thee to prove it, and make it appeare, or else the slander will rest upon thy head, thou having sent such things abroad; Name the Gentleman, and the Gentlewoman, thou tels on, and the Maid, and where, and of what Country they are, that people may know, if there be any such, where to find them, or else truly *William*, thou may be ashamed; either to believe or report such lies, especially they being of to great a Concernment, and such a high Charge, as witchcraft and witchery. And if thy Judgment concerning us, Called quakers; be grounded upon such stuffe as this, thou art farre out of the way, And its like now these things being turned back to thee to prove, thou may see by Experience, that its easier for thee to Report many lyes, than to prove, or Cleare thy selfe, from those which thou hast sent forth already, but we rest in peace, whilst the wicked are snared in the worke of their own hands.

Thou sayst *pag.* 8. How that in the beginning it was Carried on by witchcraft, and many possessed with devils, is apparent, &c: And bids read Mr *Farmers* book, a Minister of *Bristol*, thou Calls him, And then sayst after, that prating woman *Audlar* Came to *Banbury*, what was done and practised, Not only upon Men and Women, but upon Children, falling down, someing at the mouth, quakeing, and using unnaturall Gestures, as the

Child that was posselt with the devill, &c.

Answer. That it was carryed on by witchcraft, And many possessed with devils; is apparent to be thy lies, and this we returne with the rest to the founder of them, and let them stand upon thy account, *William*, untill thou can bring better prooffe than is yet apparent; As for *Ralph Farmers* book, it is answered, and hee proved to be a lyar, and a Minister of unrighteousnesse, and for all that you, one of you help another all you Can, by raising and reporting lyes, and others goes about to prove their lyes, by the lyes which others have raised, reported or printed; yet yee doe but all strive in vaine, the Lord prospers his worke, and cleares the Innocent, and wipes off your reproaches, and opens the Eyes of Many to see your refuge, which is but lyes, and your deceit, under which you would hide your selves, And for that woman, if thou Mean *Anne Audland*, is well known unto many who feare the Lord, how wickedly and unjustly shee was persecuted, and Imprisoned at *Banbury*, Contrary to Righteousnesse and Equity, and was falsly accused by many, and thou helps one amongst the rest, but shee walked at *Banbury*, as a Good Example in the feare of the Lord, and the power and the presence of the Lord was with her, and many knew the power of God manifest, which Caused trembling and quakeing, of which wee are not ashamed, though thou revile it, and tell of foaming at the Mouth, and of the Child that was posselt, those are thy slanders, and rests for some of thy lyes; but was not some that persecuted her, and others of the Servants of the Lord, there made to tremble, and struck downe with a witnesse; Its good for thee and them at *Banbury*, who had a hand in opposing the power of God, as Many of you, as have yet time to Repent of your Evill wayes, and returne unto the Lord, Lest the stroke come upon you, which may be grievous and terrible, and no hiding place found.

But thou sayst; Now the devill perceiving, that it begins to be suspected, to bee, either possession, witchcraft, or cheating tricks, as I think there was all of them in the practise, hee leaves it off, and we heare no more of it, Lest he should be discovered.

Answer. So then, if all be true that thou sayst, the devill, hath lett off witchcraft, possessing of people, and cheating tricks, then thou

then thou may leave off persecuting the divell, as thou said before; but this is false also, for the devill is as farre from leaving his cheating tricks, as thou art from leaving thy lyes and slanders, And by such stuffe as this, thou discovers thy iellie: And for that which thou-doeft slander, the power of the Lord God is manifested amongst his people, and his precious presence, for hee leaves not them who feare him: blessed be his name for evermore.

And for thy speaking of *Jam:s Naylor*, that which hee did which was contrary to the truth, was not owned by them, who abide in the truth: but yet Many things which are spoken of him, are false, yet what as was amisse in any particular, wee doe not justify, and several things which thou speaks of him, are false; for it could not be proved, that ever we know, that hee ever said, hee was as Just, holy, and Good as God, Neither did wee ever own him, for our chiefest Doctor and teacher, as thou sayst, they are thy lyes, Cast against the servants of the Lord, to make truth odious, but the truth Raignes over your heads, and the Lord preserves them who waite upon him, and gathers many out of the by-ways, and brings them into his fold, to know the Lord alone to be their teacher and Chief Shepherd.

Thou sayst thou shalt proceed, to speak something of their Doctrines and practises, that every sober Man might Consider how Contrary they are to the word of God, which word, thou sayst, is sure and endureth for ever, and is given of God to be a light unto our feet, but sayst thou, the devils cheif aime & end is to make them Cast away this word of truth, as a dead letter, &c: and then teach them to be led by the spirit within them, and then sayst, when hee have brought them to this, hee hath fitted them for all his damnable delusions: And then tels of *Feltons* stabbing the *Duke of Buckingham*: And one being met with a Cord about his middle & said the spirit had sent him to hang such a Minister, &c: and of a base Truik, thou tels on going to a mans bed, and of a maid that was perswaded to filthinesse, and left them, and told a godly minister, And then sayst thou, observe what this Doctrine of theirs produceth when they must goe according to the spirit within them, and lay aside the word of God, &c.

Answer. Wee say to thee, that instead of speaking our doctrines

strines which we own , and are taught , thou proceeds to speak
 forth thy own lyes, and filthiness, by which all sober Men , who
 feare the Lord and sees thy lyes , may Consider , how Contrary
 thou art to the word of God , and to all righteousness, being as
 one given up to believe lyes, and to follow strong delusions , and
 to utter forth thy wickedness so Impudently and arrogantly , as
 if thou should never be called to an account, for if thou had not
 set thy heart to Mischief, and bent thy tongue like a bow for
 lyes , thou would blush , that Ever such abominable, loathsome
 detestable wickedness, should be sent forth by thee ; which fil-
 thy wayes , wee deny from our hearts, yet wee are willing to be
 tryed , as to these things : if thou can prove that wee own such
 filthiness as is Mentioned, doe it, or else they shall rest as thy lyes,
 Name the Man, with Cord thou tels on , and the Minister , and
 the Maid , and the other Godly Minister thou speaks of , that
 people may know where to inquire , and Cease slandering, for
 wee own no such things , and wee have not cast the word of
 God aside , wee own it to be a light to our feet according to the
 Scripture, And wee own the word of truth : thou hast quite mist
 our doctrine , and hast uttered forth thy own filthy broath , out
 of thy polluted vessel ; And this wee declare also , that wee own
 the spirit within, (to wit) the spirit of truth, which leads into
 all truth ; but the spirit of God leads not into such wayes, as thou
 tels on , for such things come from the uncleane spirit, but as
 thou hast laid the Charge, wee may say, they come from thy wic-
 ked heart, that thou might cast forth thy venome against the ser-
 vants of the Lord , who are guided by the spirit of truth , and
 likewise to perswade people , that the doctrine were false, which
 directs to be led by the spirit within ; Now wee say, what ever any
 be led unto , which is evill, who follow the Counsell of their own
 hearts, that is from the evill spirit, yet that doth not make voide
 the leadings of the spirit of truth : what because theirs a wic-
 ked spirit, must therefore people follow no spirit, that is not sound ?
William ; for if any man have not the spirit of Christ , hee is none
 of his, and none knowes the things of God truly and rightly, but
 by the spirit of God , nor none can understand the scriptures of
 truth, truly, or know the things that are there spoken of saving-
 ly

ly, but by the spirit of God, which leads and guides into all truth, and reveals the deep things of God, and this is our doctrine, as hath often been declared; And they who are honest hearted, believe it, and know it, and wee own the spirit of truth, and scripture also, and knowes that holy men speak as they were Moved by the holy Ghost. And so thy lyes we returne upon thy own head, and there let them rest, Except thou repent, All thy height and Glory and wisdom of the world, will not free thee from the Condemnation, which comes Justly from the Lord upon them who loves and makes lyes, and such cannot enter into God's kingdome, Remember that, And therefore Repent whilest thou hast time, this is love to thy soule, and plaine dealing.

"Thou sayst, pag. 13: another doctrine of theirs is, that they 'are perfect, and without any sinne, and sayst many have pleaded it, as old *Hix* told mee *Simon Tomson* did, and this thou 'goes about to Confute, and make much adoe about it, for there 'are three or foure pages, and sayst it tends to Ranting, that 'nothing they doe is sinne, except they think it so, and sayst there 'is a twofold Clesning of sinne, one is of the Guilt of sinne, and 'in that way, thou saist, sinne is not Impured, the other is 'the power and operation of sinne in your Mortall bodies, while 'you live here, &c: and that is not taken away, &c: And thou 'sayst, they Cast-off prayer, altogether, in respect of themselves, &c.

Answ: That many of us have pleaded, that we were perfect and without any sinne, remains for thee to prove, for old *Hix* denies that he told thee so of *Simon Tomson*, neither doe we say, that nothing which a man doth is sinne, except he think it so, for we say according to the Scripture, that all unrighteousnesse is sinne, and thy principle is more like ranting, that the power and operation of sinne, must be in your mortall bodies while you live, and yet no guilt, is not this ranting? commit sinne, while you live, yea the power of it, and operation in you, and yet not guilty nor condemned? be not deceived, he that commits sinne is a servant of sinne, and such are free far righteousness, and the wages of sinne is death, and so thou speaks many things, in thy own imagination, raising things of thy own, and then fighting

ring with them, wherein thou dost but make worke for thy felie, beating the aire, and when thou hast raised lies, and spoken forth thy own inventions, thou shewest thy skill to confute them; for that is, an absolute lye, with many more, that thou hast set down, that we deny prayer altogether; as in respect of our selves; And as touching perfection, we own it, according to the Scripture, and do presse on after the marke, which is before; and let as many as are perfect, be thus minded: the Apostle laboured, that he might present men perfect in Christ Jesus, and He spoke wisdom amongit them who were perfect, but not the wisdom of the world, but the wisdom of God, and so we doe own, that people should presse after perfection, and say also, that some doe come to a perfect man in Christ Jesus: but we never said, that what ever a man doe, it is not sinne, except he think it so, and therefore people are perfect and have no sinne, because they account nothing sinne, but what they think may be so: for we declare of that, which will measure truly, and reprove people, and judge them for unrighteousnesse, and we say people must come to Repentance and Conversion, and know a change from the waies of the world and from the works of darknesse, and be turned to the light, which makes manifest those things that are to be reprov'd, and he that confesseth his sinne, and comes truly to repentance, comes to know remission of sins, and the blood of Jesus, Christ to cleanse from all sinne, which thou dost not yet know, as by thy own words, are manifest; for if the power and operation of sinne, is, and must be in thy mortall bodie as long as thou lives, then the lamb of God, thou knowes not yet to have taken away thy sinne, nor the cleansing, nor belike, never expects it, as long as thou lives; sinne in its power and operation, must be in thee whilst thou lives, and yet no guilt; Is not this the way to let in all filthinesse, and the ranting principle thou told of, that men may live as they list, and enjoy their lusts while they live, and think to enjoy Heaven, and be cleansed when they are dead, and no condemnation, doth not this Doctrine please the multitude; proud men; covetous men, hypocrites, and deceitfull workers, they may live in sinne, and sinne in them, and that in its power, as long as they live,

live, (and yet the guilt is taken away) and they believe it shall never be otherwise, but shall live in sinne, as long as they are here, and if any own the way of God, which is pure, and be borne of the seed immortall, and presse after perfection, and own it to be attainab e, in Christ Jesus. Oh such are of a ranting principle, say the proud and covetous, the lyars, and dissembling hypocrites, of which number thou art found to be; for though the Scripture say, he that is borne of God, doth not commit sinne, yet thou sayst, they may, or doe commit sinne, whereby thou shewes thy ignorance, that thou knowes not the borne of God, yet saith thou the blood of Christ cleanse from all sinne, but its like, thou looks for no such thing; while thou lives, sinne must live, and have its operation in thee, in power, as long as thou art here, tell thee of owning perfection, or the borne of God, that is not for thy purpose, they are deluders in thy account, but thou art farre enough from that, and like to be, it seemes, as long as thou lives; where is the place or, where is the time of cleansing, no uncleane thing enters into Gods Kingdome, and thou lives in sinne, and it in thee in power as long as thou lives; now what place between these, is for the cleansing, and what time? art thou not Papisticall, of the opinion of the Friars and Priests, thou told of, for a purgatory; but the Saints knew cleansing, and that which made them free, and gave them victory, and this we tell thee plainly, if thou live in sinne, and die in sinne, and the power of it, and operation of it, in thee, thou must know condemnation, and therefore repent, and take heed of hardening thy heart against the way of the Lord, and cease from thy lying, for the righteousness of God will be revealed from Heaven, against all unrighteousnesse of men.

Thou sayest, *page* the 18. there is another delusion, which they entertaine, (so thou accounts to own perfection, is a delusion) that it is unlawfull to sweare at all, and thou sayst, its contrary to the practise of the Saints, and contrary to Gods command, and sayst thou will Answer the places, which they bring for it, and sayst, its great ignorance or wilfulnesse, to imagine, that our Saviour God blessed over all, the onely lawgiver, would interpret his law in this place (viz. *Math. 5.*) otherwise then stands with his own commands in other places, &c.

Answ:

Answ: We may expect to be called deluders by thee, when thou accounts that, to own the very command of Christ, is delusion, and for thy bringing in those that swore, as *Joseph*, and *Abraham*, and others; and the commands, thou brings in, we say we did not deny those places, nor that those men did so; that is not the thing in question, whether they swore or not, thou dost but make worke for thy selfe, that thou may be taken in the worke of thy own hands: for those things are answered, Christ saith, *Matth. 5. 33.* again ye have heard, that it have been said, by them of old time, thou shalt not forswear thy selfe, but shall performe unto the Lord thine oaths, but I say unto you, sweare not at all: now its confest, them of old time swore, *Joseph* swore, *Abraham* swore, but saith Christ, I say unto you, sweare not at all: And thou that calls owning this Doctrine, delusion, and sayst, it came from the Anabaptists of Germany: we may beare thy slanders, and account it our joy, when we are evill spoken of, for owning the doctrine of Christ: and what if the Anabaptists said such a thing, is it therefore false? we own it, because it is the doctrine of Christ: and that in *James 5. 12.* thou passeth by very slightly, and doth but make a shew of a thing, and sayst it hath the same sense, when thou hast been labouring, to wrest the words of Christ, that though he said, sweare not at all, yet its a delusion with thee to own it; which is but thy own imaginations, and *James* saith plainly, but above all things my brethren, sweare not, neither by heaven, neither by earth, neither by any other oath, but let your yea be yea, and your nay nay, lest you fall into condemnation; here the Apostle owned the Doctrine of Christ, and if this be delusion in thy account, we can beare thy reproaches: Now we doe not denie to beare witnesse in any matter, being therefore lawfully called, for by the mouth of two or three witnesses, every word shall be established: but shew us, where ever any that were brought, or came before Judges, or Magistrates, to beare witnesse, throughout the Scripture, that they were required to sweare, or else their witnesse was void, its true that many bore witnesse; but shew a command in Scripture, that they must give in their testimony before a Magistrate upon oath; And yet, if it had been so in
 old

old time, Christ saith sweare not at all; and all is commanded to heare him whatsoever he saith, he is the true and faithfull witnesse; And *James* a good witnesse of the Doctrine of Christ, saith above all things, sweare not by Heaven, or Earth, or any other oath: Now sayst thou, can any imagine, that Christ would interpret, his law in this place otherwise, then stands with his own command in other places? we say there were many things which were commanded, which had their time, and then ceased, and the Scripture saith, there is verily a disanulling of the Commandement going before, for the weaknesse and unprofitablenesse thereof, for the Law made nothing perfect, but the bringing in of a better hope did, *Heb. 7. 18, 19.* Now thou may see, some Commandements was disanulled, and many things [as the priesthood] which was commanded, the priesthood was changed, & Circumcision which was a command, and other things which had their time & was fulfilled, & now its neither Circumcision nor Uncircumcision but a new creature, And so concerning swearing, Christ said, it was said of old time performe thy oaths, but I say unto you, swar not at all, & Christs Doctrine, we do own, & denies thy delusion.

Thou sayst *pag. the 25.* thou will come to another device of Satan, whereby he indeavours to bring them to cast of all ordinances, and to seporate themselves, as those who *Jude* speaks of, not having the spirit, they must not say they come into steeple Churches, but they will creep into houses, they must not have priests, which they say, preach for hire, because they take their maintenance which the law gives them, and then sayst what ground have they for this? these Churches have been abused to Idol worship, and they must not be like Idolaters, &c. And sayst, they may as well say, you must not pray, because Idolaters pray &c. And sayst, they slander falsely honest Ministers, who seek their Salvation rather then their goods, and speaks of Tythes which the law gives them, and sayst people hath no right to them, for these five hundred yeares, and sayst, they who bought their land have done it at such a price as Tythes are excepted &c. And saist, that which makes them Clammer, is upon this false ground, that if the Minister had not tithes they should enjoy it &c. And sayst, all is the Devils device to make these deluded people cast off the ordinances of God, and many other

lies and slanders, which comes from thy polluted and unclean spirit,

Ans: To which we say, that Satan leading thee on in deceit, he drawes thee from one device to another, and indeavours to lead thee to speak evill more and more, and thou as a servant obeyes his devices, and instead of speaking that which we own; thou utters forth one false accusation after another, but sayst thou, they would cast of all ordinances (that is thy slander) And they would separate themselves (sayst thou) not having the spirit (why man) did not thou say before, to be guided by the spirit, is the Devils impulses and delusions without any distinction, pag. the 6. and that to own the spirit within and to be led by it, was the way to all delusion, and would thou now allow us to have the spirit, and sayst thou, they will not come into steeple Churches, but creep into houses, this is thy lies also: we come into those places, at which many of thy polluted and wicked Generation are grieved, and its the proud and covetous, heady and high minded, that are lovers of pleasures more then lovers of God, having a forme of Godlinesse but deny the power thereof; they are of this sort that creep into houses; And are not your steeple Churches, as thou calls them houses, the old Masse houses, Papists houses, And thou sayst, what ground have they for this, these Churches have been abused to Idol-worship, yea, we say, and are abused so long as so many inventions are upheld in them, and taught for Doctrines, as there are severall things there practised which are out of the Doctrine of Christ; and cannot be proved that ever the Saints practised such things for ordinances, as sprinkling infants, and calling it baptisme, and singing in rime and Meeter (drunkards and swearers, proud and covetous) that which were the Saints condition, which they who live in deceit are out off, and so singing not with grace, nor understanding, and severall other things there practised, but we doe not deny the ordinances of God, but own prayer, and preaching, and the true worship which is in spirit; And for thy saying we slander honest Ministers, who seek our salvation, rather then our goods, this is thy slander, for we doe not slander honest Ministers, nor the priests, but speaks the truth to them, and of them

them plainly; but for seeking our salvation rather then our goods; thou and the Priests may blush to say so of them, which we speake against, for let many prisons in the Nation, where people are caſt, becauſe they cannot put into the mouth of the hireling prieſt, be a Teſtimony againſt theſe, that they ſeek the good rather then the ſalvation, yea, and rather ruines many poore families (who knowing them to be deceivers, cannot put into their mouthes) then ſeeks their ſalvation; and many bad examples they have ſhewed in priſoning mens perſons, and cauſing peoples goods to be taken from them, which ſhewes they ſeek the goods more then the ſalvation of the people, And as for Tythes being excepted when people buy their land, prove in their conveyances, that there are ſuch exceptions; It is plain, that Tythes is paid of the increaſe, which may be little or much, nothing at all if a man will not plow, their will be no ſheaſe or corne, and this a man may doe without a tranſgreſſion of the law of the Land, if he will, how then is their an exception, and any man bound by his writings, or in them, to pay ſo much Tythes: but as touching that particular, both how tythes came in, and who they were that ſet them up, and to what end; And alſo how contrary to equity and truth, they are now claymed by the Priests; we referre to a Book Entitled, *The great caſe of Tythes, truly ſtated, clearly opened, and fully reſolved*, by A. P. Printed for Giles Calvert; And in the meane while, we demand of thee, to prove one example of the Miniſters of Chriſt Jeſus, ſince the Prieſthood was changed, that ever claimed, or tooke tythes of the people, ſhew us it by the Scripture, and if thou canſt not ceaſe thy ſlandering, for we doe deny them who abides not in the Doctrine of Chriſt; and ſuch Priests who rend and teare mens Eſtates, and put them in priſon, ſhew plainly, that they are no Miniſters of Chriſt Jeſus, and therefore we deny them.

Thou ſayſt *page* the 29. thou wilt conclude with one Doctrine which they are taught, which is moſt dangerous of all, and indeed a damnable error, that is, they muſt not expect to be ſaved by Chriſts ſufferings at Jeruſalem, but by Chriſts ſufferings within them, and by his works within them, which is nothing elſe but their own works, which Chriſt works in them, a doctrine

of Popery: And thou sayst, the Priests and Jesuities, which it is known, doe mingle themselves amongst them, to be their teachers, have infused into them &c.

Ans: Now we say, thou concludes as thou began with thy own lyes instead of our Doctrine which we are taught, and we turne this back upon thee as absolute lies, and if thou cannot cleare thy selfe of it, let the lye be shamed, for that is a wicked error to utter forth such deceitfull lying slanders: and thou art as ready at it, as the most we have met with; for indeed we own, salvation in no other but in Christ Jesus; whether thou believes us or not: he is made of God unto us wisdom, righteousness sanctification, and redemption, and by no other blood are we cleansed nor washed, but by the blood of Christ, the same as suffered at Jerusalem, who offered up a sacrifice once for all; so thou dost but make worke for thy selfe, and fight with thy own inventions: thou sayst by his works within them, which is nothing else but their own works which Christ works in them, a Doctrine of Popery! now this as thou hast set it, is confusion and unsound: for if Christ worke in us, it is not our own works nor a Doctrine of Popery, this is out of Babylons storehouse, and what? because the Papists speak of works in them, must not therefore people own the worke of Christ in them, or Christ working in them? the Saints knew him, in them, and working in them, and this we own, but doe not say we are justified by our own works or Righteousness, but the righteousness of him, who is the lamb of God that takes away the sinne; And for thy saying, the Priests and Jesuits, which it is knowne, doe Mingle themselves amongst them, to be their teachers, have infused such things into them; wee say this is but the former lye told over againe, for wee deny the thing, and its false, how have they infused it then, which thing is not, nor owned by us: And that they are know, to mingle amongst us, Is turned upon thee to prove, which if thou Cannot, this lye with the rest, shall be upon thy head.

Thou sayst, pag. 30: I shall now shew, what their practise is, so farre thou sayst, from the carriage that becomes Christians, that its more like beafts, than men; And saist, wee are Com-manded to be Curteous, to be Amiable and to make it known, thou

'thou sayst, which Cannot be done, but by such civill Cerimonies, as according to the use of the Country where you live; it is expressed and manifested, and brings in what Abraham did, and Jacob and others; and sayst, wee are Commanded in Giving honor to Goe before one another, and saist, this must be expressed by Gestures or Carriages, and tels of giving honor to whom it is due; And mentions severall, which bowed, and makes much adoe in severall pages, pleading for honour and the Customes of the Country; And saist wee Cast the fift Commandement out of the Tables; and under pretence of Religion; Carries on a levelling principle &c.

Answer, Wee say our practise is Civill and Curteous, and Carriage meek, and not unruly, like evill beasts and proud oppressors, who are puffed up in pride and vaine Glory; And for following the use of the Country; Wee say, the Lord Comanded Israell after they were brought out of the land of Egypt, that they should not follow the Manners, or the Customes of the heathen, whom hee Cast out before them; And honor is truly expressed or manifested, by uprightnesse, and truth, every one to another; in equity and the feare of the Lord, and not in outward Gestures or Carriages with Cap and knee, in deceit and wickednesse, flattering one another and speaking faire words, and lye in wait to deceive, and the scripture saith, fashion, not your selves according to the world, and wee own the Scripture of truth, and deny thy lyes and slanderous inventions, who saith wee Cast the fift Commandment out of the Tables, and saist, under pretence of religion, carry on a levelling principle, these are thy lyes, told over severall times, for its well known, and is manifest through the nation, that wee do possess every man his own Estate, Except it bee, when some wicked Priest, or other, drives or causeth to be driven our goods, and takes away, much from many; but we labour in our places, and do not Cover other mens Estates, nor labours to be great by oppressing the poor and needy, And for honouring Father and Mother, this we own; but doe thou prove, by any Command or Example in Scripture of the holy Men of God, that people were to put off their hats one to another, and Call that honour. Thou must first come to humility *William,*

that goes before honor, and a proud look and a high mind before a fall; Remember that; what would thou have people to bow with hat and knee to thee, and bid good day to thee: thou must leave thy pride and loftinesse, lying and false accusing the Innocent, before Good day be to thee, thou must repent and forsake thy wickednesse, or else a terrible day will come upon thee; If any Man abide not in the doctrine of Christ, wee must not bid him God speed, hast thou not read *Psal. 129*: let them all be Confounded and turned back, that hate *Zion*, let them be as the Grass, upon the house tops, which withereth afore it Groweth up, wherewith the Mower filleth not his hand, nor hee that bindeth sheaves his bosome, neither doe they which go by, say, the blessing of the Lord be upon you; wee bless you in the name of the Lord; they that went by, did not say so to them, were they then to flatter them, and use vaine Complements unto them, the Saints denyed the Customes and fashions of the world which were vaine; And if thou were a Prince, and hate *Zion*, the Lord will powre Contempt upon thee, and Cause thee to wander in the wilderness, yet setteth hee the poore on high, and makes him families like a flock; And in all that, thou hast spoken or written thou brings not in, one Command, to prove your vaine Inventions and traditions, but wrests and turnes, and saith, it must be by Gestures and Civill Ceremonies according to the use of the Country, this is but thy deceitfull Covering, who would be flattered, but proves not any Command or Example for your high-way Customes, and vaine flattering Complements which shewes but thy vaine mind, that would have thy person respected, and would be set up, and seeks honor. But Christ saith, how Can yee believe, that receive honor one of another, and seek not the honor which commeth from God only? And hee that was and is above thee, and will be thy Judge without respect of thy person, hee received not honor of men; but thou shewes plainly, thou followes not his Example, and therefore as the Scripture saith, Contempt must be powred upon thee; but wee own the Example of Christ and his Apostles, and deny thy vaine Customes, and thou doest but utter forth, the desire of thy mind; which would be honoured in thy pride and vaine-Glory, and have thy person respected

respected; but all thy Coverings will not hide thee; thou doest but shew forth the pride of thy heart, and proves thy selfe no Believer in Christ, that receiveth honor which perisheth, and seeks not the honor which is of God, unto whom all honor is due; and not to thee, *William*; And here is honor to whom honor, all Glory and honour be unto the Lord for ever more, and yet wee honour all men in the Lord, or have all men in esteeme.

Thou saist, *pag. the 34.* the Examples of the Apostles, will 'Condemne the practises of these deluded people, *Paul*, when 'hee was before *Festus* and *Agrippa*, Called him, Noble *Festus*, 'and the other, King *Agrippa*, &c

Answer. What makes this for thy purpose, or whom dost thou Consume? when did wee deny this, wee can Call one that is a king, a king, thou dost but spend thy time in vaine, and shew forth thy wickedness, for thy Apostles practice, doth not Condemne us, neither is that example at that time any Command? What if one that is a king, be some time Called a *Fox*; is that a Command, that all should be so Called; thou dost but shew thy high mind, but remember, God which will bring down the haughty and exalt the Meek.

'But saist thou, *pag. 39*: these proud people will doe no such thing, to king, they will not give the title of a king, but like the *Pamphleters*, thou *Charles Stewart*; to a Noble-man, thou *William Fines*; thou *Robert Rich*: not *Earle of Warwick*, thou *Philip Wharton*, not *Lord Wharton*, whereof by the lawes these titles 'are as due unto them, as any land or Goods, the quakers have, 'are due to them, but the delusion saist thou, tends to leveling and to make all things Common, and thou would bee Excused, if thou reiterate upon occasion, &c.

Answer. If *Charles Stewart* be a king, how ist that thou doest not Call him so; and give him that thou pleads to be his title, and sayst is due by the law, and shew thy selfe plainly, and prove this if thou can; And as for thee, being a Noble-man, thou doest but plead what thou wouldest have, but thou must first come to be lowly and meek, and feare God, before thou be a vessel of honor: there be vessels of dishonour, Lying and false accusing, persecuting, oppressing, and Grinding the poore, is wicked, and
such

such leaves their names for a Curse, vessels of honor are not filled with such stuffe, but what was the matter *William*, that thou left out *Oliver* Called Lord Protector of England, &c: and would have the title of a king to *Charles Steward*, hee was a Pamphlet in thy account, that Called him so, without the title, And as for thy saying, these Titles are as due as any lands, Wee say *Haman*, had as great a place as thou, and more might hee a pleaded by Command, for being bowed too, than thou, by right Can do, yet he prospered well that bowed not to him; And the other, to wit, *Haman*, which was full of wrath, when hee had not bowing and reverence; was made an Example of Gods just Judgment, and his End was according to his work; doe thou take heed of following such an example, for God is Just, and will not acquit the wicked; And though thou reiterate thy lyes, for with thee those things are Common, yet thou must give account for all thy hard speeches, for the Lord's wayes are equall.

Thou saist the Apostle, when hee writ to the Elect Lady, Called her lady; and sayst, why are you not bound to say to a Lord, my Lord, as hee to a lady, lady? and saist, you would set up your selves and make your selves equall with them, this is the bait the devill leads you by.

Answer. Shee to whom hee writ, was Elect, when we know, and have as much experience of thy love to the truth, and of thy walking in it, as hee had of hers, thou shalt then see, what wee may say to thee; but thou would have the honor before the humility, *William* thou begins at the wrong end; And for calling a lord, my, or our lord; there thou adds, hee did not Call her, his lady; And for being bound to doe so, wee say, nay, wee are not bound; for though the lords of the Gentiles Exercise Dominion, yet it must not be so amongst the disciples of Christ, and though there be Gods many, and lords many, yet to us that believe, there is but one God the Father, of whom are all things, and wee in him, and one Lord Jesus Christ, by whom are all things, and wee by him, and so we own the Saints Testimony; And thou manifests thy selfe that thou would be Exalted; to be equall, will not fit thee; And thats the bait, thou art led by, so here as in other things; thy deceit doth appeare.

Thou

Thou sayst, thou wilt pull off the vizard, wherewith you pretend to justify this incivility and unjust carriage, &c. You say, you must respect no mans person, and that is, sayst thou, alwaies in giving of judgment, and sayst its commanded *Levir.* 19.32. thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God; but sayst thou, they are rather, that judgment, *Isay* 3. 5. the child shall behave himselfe proudly against the Ancient, and the base against the honourable: and sayst there is a perfect description of these proud persons &c.

Ans: Thou wrelts the Scripture, and thy vizard is pulled off, for though persons are not to be respected, in giving of judgment, or in bearing witnesse, yet also, he that doth respect persons doth commit sin, and they that respects him with the Gold ring and goodly apparell, And the poore man in vile raiment must sit at the footstool, they are partiall, and *James* 2.9. if ye have respect to persons, ye commit sin, and are convinced of the law as transgressours: and so all thy wresting will not cover thee, nor thy lies hide thee, who sayst, we goe about to justify an uncivill and an unjust carriage: and we own that command in *Levir.* 19. and doe feare God: but still *William*, thou would have the honour before the humiliry, which must not be, for humiliry goeth before it: and for that in *Isay* its rather a description of such as thee, for doest not thou behave thy selfe basely, in lying and false accusing them, who are vessels of honour: thou may read that the loftinesse of man, must be pulled down, and the haughtinesse of man laid low, mind that, and he poureth contempt upon Princes who hate *Sion*: thou art mistaken, that which thou may account honourable, the Lord may account base, and that which thou accounts base, may the Lord chuse to confound the mighty: Gods waies are not thine, nor his thoughts as thine, that which thou may highly esteeme, may be abomination to the Lord God, and here thou may see thy selfe described: but God hath chosen base things, and things that are despised, that no flesh should glory in his presence, *1 Cor.* 1.26,27,28,29.

Thou sayst *page* the 39. thou shalt observe another carriage of theirs, or two: wherein the Divell prepares them to, cast off Gods ordinances, &c. they will not heare a Minister, ordained

of God, by the Apostles direction, &c. but saist thou, a wandering man, that will say the spirit moves him, and often it hath fallen out, they have been priests and Iesuites: and saist, nay, which is so exprelly against the command of God, as nothing can be more, they will suffer impudent women to preach and teach, as good-wife *Adler*, and others, &c. and saist, its directly contrary to the commands of the Apostle, and saist, we know not what to say or it, &c.

Ans^r: Here thou begins, with absolute lies; we cast not off Gods ordinances, but are willing to heare a Minister ordained of God, and the Apostles directions we own: but it was the Lord that directed, the Apostles, now in this particular, thou must come under and own thy selfe a lyar, if thou cannot prove what thou hast spoken, for those Ministers that are ordained of God, wee dearly own; but if thou say, that these hirelings, that seek for their gain from their quarter, and run, but was never sent of God, and therefore profits not the people, but preaches for hire, and divines for money, and prepares war against them that puts not into their Mouthes, and are blind guides living in pride and covetousness, and following after the wayes of unrighteousness; If thou say, these are ordained of God, then thou art as blind as they, and if thou follow them you will both fall into the ditch; And for a wandering man that will say the spirit moves him; if it be so, that hee bee moved, by the spirit of truth, wee doe own him, but wee believe not every spirit, but tryes the spirits whether they be of God, and the Ministers of Christ, wandered up and down, and lived not by oppressing the poore, and tearing mens estates from them, as this polluted Generation, who like a Troop of Robbers, Murthers in the way by consent, devouring and oppressing, as men void of all pittie and Compassion, spoiling mens Goods, and Imprisoning mens persons, some to death, for their Meanes, which shewes that their God is their belly, and that they Mind earthly things, whose end will be according to their deeds; Is this thy Ministry, that thou would have us heare, proud men, Covetous men, heady men, and high minded, that are fierce, & despisers of those that are Good, that creeps into houses, and leads captive, laden with sin, & led about with divers lusts, ne-

ver comes to the knowledg of the truth, never comes to the knowledg of that which makes free, but ever captives, sinne Ruling in it's power & operation in your mortal bodies as long as you live, of this sort are they that creep into houses, who deny the power of God, which brings down the pride and loftinesse of man, and if such be thy plants, which thou pleads for, which comes from that polluted Nursery, which abounds with wickednesse and ungodlinesse as a flood; we deny them and turne away from them, as the Apostle saith; And they are more like Jesuites, with all their tricks and foolish inventions, where they be trained up in those places, which was ordained by the Pope and Popish kings withall that filthy rabble, vicar of Rome, and these vicars which are trained up in wickednesse, and sucks the venome and poyson from the filthy breasts of that uncleane Mother; where had the Apostles such places to traine up Ministers in, where gave he such direction? where had they a *Magdalen Colledg*, a *Trinity Colledg*, a great House invented by the Vicar of Rome and his company, and call it *Emanuel Colledg*, and *Jesus Colledg*; And wild men living in pleasure, and pride, and lust, and then come forth after a time with their heads filled with inventions, and ordained by a company of proud lustfull men; Is these thy dear companions, and Jewels, The day of the Lord is come, and his light shines forth clearly, and all your coverings, is the Lord manifesting, blessed be his name for ever more; But sayst thou, which is so expressely against the command of God, they will suffer impudent women; this is thy lye, prove that we suffer impudent women, and if she thou mentions, and calls *Good-wife Adler*, be a *Good-wife*, she is not impudent; *Solomon* saith, a prudent wife is from the Lord, and a virtuous woman for her price, is farre above Rubies, and for thy saying its directly contrary to the commands of the Apostle, and that we know not what to say to it &c. we say, we know what to say to it, more then thou hast instanced, and thou could tell, how to fetch about, to make the command of Christ of none effect, if thy counsell were followed: when he saith expressely, he that breaks one of these least Commandements and shall teach men so, he shall be called least

in the Kingdome of Heaven, and saith plainly swear not at all: for us to own this with thee was delusion, and came from the *Anabaptists* in Germany; But we can tell thee upon a better ground, that the Lord hath according to his promise, poured out his Spirit upon sons and daughters, Servants and hand-maids, and according to the Scripture, they shall prophesy; forbid the woman to usurpe Authority over the man, and let her bee under subjection, as also saith the law, yet daughters may prophesy, and they who are led by the Spirit of God, are not under the law; now wee can shew thee examples, both before, and in the Apostles time also; there was one *Anna*, and shee was of a great Age, shee was a widow, of about fourscore and foure yeares, which served God, shee coming in that instant, Gave thanks likewise unto the Lord, and spake of him (to wit, Christ) to all them, that looked for Redemption in Jerusalem, *Luk. 2. 36, 37, 38*: and in *Act. 21. 8*: they that were of *Paul's* company departed and came into *Cesaria*, and entred into the house of *Phillip* the Evangelist, (which was one of the seven) and abode with him, and the same man had foure daughters, Virgins, which did prophesie, and they tarried there many dayes; but wee doe not read, that they called them Impudent and shameles women, and forbad them to prophesie; And again, *Rom. 16. 1*: *Paul* said, I commend unto you *Phebe* our Sister, which is a servant of the Church, which is at *Cenchrea*: that yee receive her in the Lord as becometh Saints, and *Priscilla* and *Aquilla*, was his fellow helpers in Christ Jesus, and there were women which laboured with *Paul* in the Gospel, *Phil. 4. 3*. I intreat thee also true yoke-fellow, help those women, that laboured with mee in the Gospel, with *Clement* also, and with other my fellow labourers, whose names are in the booke of life; here were daughters that prophesied, and some Sister that was a Servant (or a minister) to the Church, and some that was fellow-helpers in Christ Jesus, and some that laboured in the Gospel, and *Paul* preached the Gospel, and they laboured with him in the Gospel, and their names was in the book of life; And women might pray and prophesie with their head covered, and this is according to the Scripture of truth, and the fulfilling of the Lord's promise wee do

own,

own, and prize his tender Mercy, who hath poured out his spirit, which is one in Male and Female, by which the children of the Lord are led in the way of truth and righteousness.

Thou saiest, *page 42*: the other practise whereby the devil provides to have occasion to lead them to lewdnesse, is their meetings in the night, pretending in the day they must follow their worke, and saist, its like some in Ancient time, whose Meetings produced such ill effects, that it was prohibited; And indeed saist thou, they that will avoid sinne, and keep themselves unspotted, must avoid the appearance thereof, &c.

Answer. Thy practice throughout thy paper, hath been Slandering and accusing falsely, openly, and secretly; prove any Lewdnesse that was at any Meeting in the night time amongst them, whom thou accuseth, If thou cannot, then cease slandering in secret; And for meeting in the night, when some who feared the Lord did so, to wait upon the Lord, thou was ill-troubled; and pretended great danger, but it was even fearfulness that surprized the heart of the hypocrite, for there was no evil that could Justly be charged upon them, or equally proved against them, though some of them were imprisoned and had broken no law; Now the servants of the Lord, *Act: the 20. 7*: were together in the night time, and *Paul* preached unto Midnight; and *Act. 12. 12*: *Peter* was delivered by the power of the Lord, on the night-time, out of the prison, and when he had considered the thing, hee came to the house of *Mary* the Mother of *John*, where many were gathered together praying; Its like if such things had been near thee, thou would have called this a practice, which the devell had provided to give occasion of lewdnesse, as thou accuseth now, them who are gathered together to wait upon the Lord; And if thou Intend to avoid sin, thou must cease such wicked accusations; but why doest thou say be kept unspotted, doest thou own any such thing, that any one should be unspotted? what sin in the Mortall bodie in its power and operation as long as thou lives, and yet thou tels people of being unspotted? Cease thy hypocrisy, and avoid such appearances; for pure Religion and undefiled before God, is this, to visit the fatherless and widdows in their affliction, and keep unspotted from the world; but if thou seemes

to be religious, and bridle not thy Tongue, but deceives thy own heart, thy Religion is in vaine.

Thou saist, *page 43*: I have herein desired to set downe some dangerous doctrines and practises, &c. My chiefe aime and end being to bring some of my neighbours if it may bee, to open their eyes, and see their destructive errors, &c.

Answer. Thou hast set down many lyes, and wicked slanders, and thereby manifested thy dangerous practice; which wee desire all good people; who have love to the Lord and his wayes, to be aware of, and to take heed of thy leaven, which is sowre, and full of wickednes and hypocrisy, and thy cheif aime and end, hath been more like throughout thy paper, to reproach the servants of the Lord God, whom thou hast spoken evill against very proudly, for which thou must be accountable; And is such filthy froath as thou hast poured out, Like to open the Eyes of thy Neighbours, to see destructive Errors? they that believe thee, and thy testimony in thy paper, are more like to be blinded, more than they were before, and to be Covered with thick darknesse, by believing lyes; but yet this wee can tell thee, thou hast so manifested thy selfe by thy words and actions, that thou and thy wayes are discovered, for the Lord hath opened the eyes of many, to see and discerne such wicked accusations to come from an unclean spirit; And many of thy neighbours, *William*, begins to see thee, how thou hast caused the Innocent to be persecuted, and how thou hast lyed against the truth, and opposed the way of the Lord, in this day of his power, in which the Lord is coming to redeem the power out of oppression, and to satisfy the hungry with good things.

Thou saist, I have sent herewith a book of *Mr Farmers*, a Godly Minister, it seemes dwelling in *Bristol*, in which booke, they that will read it, may find what I have laid down confirmed, and diverse other practices of Satan, to abuse these people, manifested, and opinions held, which are horrid and damnable; so ends thy paper.

Answer. It is but a seeming, or a shew, that *Ralfe Farmer* hath of a Godly Minister; for hee is in deed, and reality, a very wicked and ungodly man, a hater of the way of the Lord, and a very

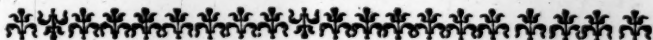
a very persecuter of the power of Godliness, and a bad Example (in the City of *Bristol*) of pride, envy, lying, and hypocrisy, and his wayes are taken notice of, and some of his unjustness, lyes, slanders, and unrighteousness is Recorded, and will appeare to Generations to come; And indeed hee is so taken notice of, and his filthiness hath so appeared, that Generally throughout that City, the honest Godly people deny him, and sees him to be a very formal, time-serving dissembling hypocrite; yea, many people that are not called quakers in that City; discernes him to be a deceitfull worker; one man that is in that City, accounted a Minister, and doth preach at the steeple houses in *Bristol* weekly, writ something of late concerning *Ralph Farmer*, and said, that hee looked upon his writing, to bee, (speaking of his derisions, Reproaches, untruths and Jeering,) better becoming the mouth of a stage-player, than the pen of a Minister, (and said farther) hee looked upon it as the fruits of a frothy braine, and the products of a splenish temper, rather than a of Minister of Christ, and said (moreover) that much of Englands misery (and consequently of *Bristols*) was an Ignorant, ungodly, lazy, proud, scandalous soul murdering ministry, which have made themselves contemptible in the eyes of all good men, and in the consciences of many bad, one of themselves, even a prophet of their own, said thus of *Ralph Farmer*; this witness is true, and yet this mans products must be brought by thee, to confirme thine; hee would rather be a shame to thee (Man,) if thou knew him well, as hee is, than a help to thee, to have him on thy side; for thou couldst scarce a chused out a worse out of the whole Troop, which murder in the way by consent and commit lewdness; But his book is answered, and his folly made manifest; And though thou Joyne thy selfe with such, and lick up the very filth, and troth that is poured out of their unclean bottles; yet it is all to no purpose; you cannot prevaile with all your weapons, and that is to your great greif and sorrow; the Corner-stone is over your heads, and the feet of the Saints is on the top of your highest places; And though one of you, bring in anothers lyes to confirme your own; yet all your Arrows, will returne into your own bowels, and all your bowes must be broken, & *Josephs* bow abides in strength, and

and the meek of the earth rejoyce in the Lord , and magnify the God of their salvation. Thou saist, they that will read that book, may find what thou hast laid down confirmed , and divers other practises of Satan , to abuse these people manifested , and opinions held which is horrid and damnable. Wee say there is, both in what thou hast laid down , and also in *Ralph Farmers* booke, divers practises of Satan , to abuse us , manifested , and opinions held, both in thy paper and his book, which are horrid and damnable; therefore it's time for you to cease such practises of Satan, by which you abuse us , for by such are you manifested , and they who reade with understanding in the feare of the Lord, may see your folly ; And now that thou should confesse, that what thou says down, and also other practises of Satan's in that booke , are manifested to abuse us ; Is it not time for thee to give over such practises, and to deny such a book which confirms them to abuse us, and to Repent of what thou hast done against the truth already , and against the servants of the Lord? for truly the wicked cannot stand in Judgment. No oppressors , deceitfull workers, dissembling hypocrites, abusers of the servants of the Lord, nor Gruell hard harted ones , can stand in the terrible day , which will come upon all workers of Iniquity , when the Lamb of God comes to Judgment , to reward to every one according to their deeds , then such as have been persecuted and hated , and evill spoken of, because they followed the Lamb , shall rejoyce; and the Lords adevsaries shall be broken to peeces, out of heaven will hee thunder upon them , and there will be no hiding place found , for the workers of Iniquity to cover them from the wrath of the Lamb; Great men and mighty men , at that time , who are found enemies to the pure wayes of the Lord cannot escape the edge of the sword ; All the Titles of honor and dignity, nor all the worlds Glory , will not hide from the Just Judgment of the Almighty , he will come upon the wicked in his anger, and vex them in his sore displeasure; Therefore be thou warned in the fear of the Lord , to repent , and returne from the way of wickedness , And Cease slandering , and abusing them; who fear the Lord and tremble at his word , and prize thy time , that thou may know the things , that concerne the satisfaction
and

and peace of thy soule , wee desire, in the will of the Lord, that it may be so , And therefore wee doe not flatter thee , for wee may not give flattering Titles unto Man , but wee deale plainly with thee , and in the feare of the Lord warne thee , therefore Consider , *William* , what will all the Glory and dignity of the world doe for thee, if thou goe with thy Gray head , Laden with sinne unto the Grave ?

From them who are scornefully
Called Quakers, as a Testimony
against the lyes and slanders in a
paper sent forth by

WILLIAM FIENNÈS.



I

THE



THE
Q V A K E R S
R E P L Y

manifested to be railing;

O R

A pursuance of those by the light of
of the Scriptures, who through their darke
imaginations would evade the Truth;

WHEREIN

*Not only the unsoundness of their prin-
ciples, but their weakness in mantaining
of them, is farther discovered
by will: v/c counte Jey & Seale.*



O X: Printed in the yeare 1660.

THE
OVERSEERS
OF THE

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OF THE MANUFACTURE, WHOSE DUTY IS TO
MANUFACTURE WOULD BE THE FIRST

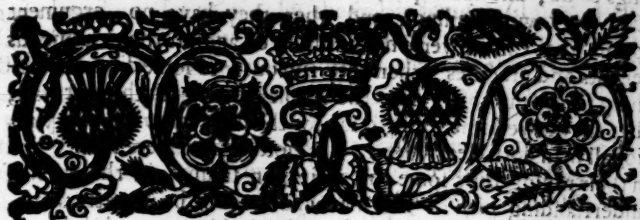
MANUFACTURE

Not only the manufacturers of their
goods, but their workers in the
factories, who are the first

MANUFACTURE

MANUFACTURE

Printed in London 1800



The Quakers reply herein manifested to be
 (like the Jesuits sophistry) only shifting
 evasions, which rather darkens, than
 clears the truth in hand; as also to be but
 as sparks of railing, streaming out of
 their hearts, burning with wrath, not only
 against the defender of truth, but a-
 gainst the truth it selfe.

MR. Bury Dearly you being a sober & discreet Gen-
 tleman, and a neighbour of mine, whom in both
 those respects, I had cause to value; It grieved
 me when I heard that you were wrought upon
 by these seduced, and seducing people; which
 caused me to desire, that you would read a few
 things, which I had written to prevent my neighbours from be-
 ing led into their erroneous waies, and also (if it might be) to
 reduce those who had been turned out of the way of truth by
 their subtile devises, which they have from him who turnes him-
 selfe into an Angel of light, that he may deceive. I received late-
 ly from you an answer thereunto, from some of the Leaders of
 that unhappy company, & I find it such as I alwaies see their wri-
 tings

tings to be, and can expect no other from them; they carry on
 their work with railing, and when they have no argument
 to use, that can answer what is objected against their erroneous
 tenents and practises, then they run out into some discourse nar-
 thing to the purpose, that the simple people may think at least,
 that they have some thing to say for themselves, when every ra-
 tionall man doth clearly see, it is nothing but mere noise; and
 in their raging they come out their own shame, in the eyes of
 understanding men. This man what ever he be, matters not,
 (for what he writes sheweth, who set him on work) begins
 with magnifying the great and glorious work of God at this time,
 with high expressions, many drawn out of Scripture, and all
 most fallly applied; for his meaning is, the gathering together
 of these Quakers, and sending them up and downe in the king-
 dome is, this which he calls the *opening of the eyes of the blind*, the
making known the way of peace and rest, and many other expressi-
 ons applied to set forth this great work of admiration in his eyes,
 as he would have his disciples believe; The man puts darkness for
 light, here as in many other things; for it is true indeed that
 the power of God hath herein appeared, and that he hath visi-
 ted this nation, but in judgment and in great displeasure in this
 particular, and that in an high degree, not in *Loving kindness and*
in mercy, as this man would have his deceived simple people to be-
 lieve, that they may be carried on still in their errors. God being
 provoked by us a sinful nation, though having the truth of the Gospel
 clearly manifested unto us, and preached amongst us, as no na-
 tion in Christendome hath had the like, yet instead of opening
 our eyes, and imbraceing the truth in the love of it, we have shut
 our eyes against it, and delighted in unrighteousness, and selfe-
 seeking, and (which is worst of all) for our own ends covered vio-
 lence with God's garment, pretending the care of religion, when
 it was to carry on mens designs and set up themselves, this is that
 which God hath been provoked by, and still is, and therefore in
 his just judgment he hath let loose that great red Dragon, that
 old serpent the Devill (which deceives the world) to deceive
 this people, and lead them into damnable errors to their destru-
 ction; and let it be observed that this came not to pass, nor be-
 gan

gan to work, untill these unrighteous practises were undertaken and carried on, for then (by the just judgments of God) this Quakerisme and many other blasphemous tenents and vile practises, did rise and spread themselves through the nation, my only hope and constant prayer, is that the nation humbling themselves truly before the Lord, and turning to him by repentance from their sinnes, and unrighteous proceedings, the Lord will then turne unto us in mercy, and cast out this old Dragon the Devill and his Angels, who now being let loose, deceives these people in the nation; and with strong delusions doth carry them on in opposition to the truth of the Gospel, *Revelations, Chap. 12. v. 9:* when like the Jesuits he hath painted over, and sought to put a faire face upon this work, of the Devil, and these fowle practises carried on by him, endeavouring to make his deluded people to look upon it as if it were the work of God, then he begins to raile upon all that oppose it, and speak or write any thing against it, giving them all the titles of wickedness, and that they fight against the Lambe, And persecute those who (forsooth) he will have be the sonnes of God, using such termes as may best deceive the simple, so they endeavour alwayes to doe, mingling high language, and Cloaking their falshood therewith, to make it a *deceivable unrighteousness*. Amongst the rest of the Army of the uncircumcised as he calls them, he brings in one *William Fines* (so he termes him) and saith he would be called a noble man, what a ridiculous speech is this, to say he would be what he is? If Goodman Quaker will not call him so, that is nothing to him, when he is so, and all men besides own him to be so, as knowing him to be such, what need we wish to have that which we have and possess? and these Levellers can no more disposse us of it, than they may be disposse of their lands and houses, for the same Law of the nation where we live, doth establish the one as well as the other, and by the very same right, but why will not you Mr Quaker call a noble man, a noble man? because you will be wiser than *Paul*, and guided by a better spirit within you, than the holy Apostle was, to whom our Saviour saith, that when they were to answer before Magistrates, they need not take care what they should answer, for it should be given them in that

that howre what they should speak; so *Paul* was taught by our Saviour; and by his spirit according to his promise, to give the title of *Noble-man* to *Festus*, to whom it was due; but the proud spirit within these men, will not give honor to whom honor is due, though they be directly commanded so to doe in expresse words; Then he saith that he appeared and sent forth a paper full of deceit, lyes, slanders, false accusations against the servants of God, and the way of truth in which they walke; after this he railes & reviles even like an angry barking dog in a street, as their use is; and truly I shall regard it no more, for what my profession hath been and my practise, which he calls hypocrisy and wickedness, those amongst whom I have lived this forty yeares doe know, and I shall appeale to them who know by what rule I have walked; and how I have kept my selfe to my rule, notwithstanding the doores have been opened unto me for my worldly advantage and profit, If I would have been drawne aside from the same; but this I attribute not at all to my self, but only to the power of my God in my weakness, and to his grace alone sufficient for me in all my temptations. For what he saith I have written against the servants of God that tremble at his word, and against the way they walke in, which I cannot prove, that shall appeare when he comes to charge me with the particulars; and then it shall be seen who is a lyer, a slanderer, and an arrogant false accuser; my heart desires that those he so often names, the servants of the Lord, and that tremble at his word, did know what it is to serve the Lord, for staring and Quaking unnaturall and unseemly gestures of the body are not to be accounted trembling at his word, nor never in the Scripture were so named or esteemed.

In the first *Page*, he saith there are severall lyes as in all the rest; and then using swelling words of vanity (as their custome is) not coming to particulars, at last he sayth some of them may be spoken to, & after some reviling language, begineth with this, that it's said *the seduced people whom they call Quakers not without cause, because the Diavel began first with them with that trick of his, to make the people think there was something extraordinary in it*; he answers this is false; and thou art not only a false accuser of the people

people of God, (as he alwaies calls his Quakers,) but an accuser of the power of God; as if this disorderly and shamefull carriage of theirs, were wrought in them by the power of God, to make them tremble at his word, desiring so to Cloak it and cover it over; Then *William* must beare all their railing language, which the holy Angels would not give to Devils, that it may thereby appeare from what spirit it comes; *There was one Simon Magus in the City of Samaria, that for a long time used sorceries, and bewitched the people, whereupon they said, this is the great power of God, so these deluded people (as those poore people then were untill by the preaching of Philip they were reduced from their error) say this witchery, and possession of the Divell is the great power of God, and so their Simon Magus amongst them carries them on in these sad delusions; I wish with all my heart, the Lord would please to open their eares, and send a Philip amongst them, by whome they might be delivered from these devises, flights, and sorceries of Sathan. Now to come to the thing it selfe, that in the beginning and the first rise of these Quakers, the Devill was let loose in God's just judgment upon the nation, and did possess some of them, and that witchery and torceries was used amongst them, will be made apparent even by the confession of the men themselves who had been possessed by the Divells, and by the witcheries used: for the first read that which is set down of John Gilpin possessed, and you have his own confession of it, and this attested by the Mayor, Minister, School-master, and others of the Town of Kendal; there was another, a servant (I take it) to one of London, who set down the same, of his being possessed by the Devill amongst these Quakers, and in going to their meetings, and what strange things the Divell did in him, and by him, and this he sets forth (a book of himselfe) which book I have seen. Then for witchery, and dealing with familiar spirits, read that of *Spencer* related by Mr *Farmer*, and it is by the mans own confession, read also in Mr *Farmer*, that of John Gilpin, but you raile upon Mr *Farmer*, read then in Mr Samuel Clarke, Pastor of Benet Finke in London, in him and many more, I believe any rational man may read and see evidently proved these particulars and many more, that will evidence this*

Two wayes
made appaer
that Quakers
have been posses-
sed, and used
witcheries.

to be a truth; and that of *Foxes* witchery by his bracelet, the Gentleman is likely to stop your mouths by his proving of it; Let reasonable and understanding men but consider the thing it selfe, and the manner of acting of it, and it will clearly appeare not to proceed from the holy spirit of God; but from that uncleane and impure spirit, for as was evident by some that came out of the north into Wales to Wrexham, besides their most false doctrines, that they were perfect and without sin; and doctrines of Arminians; universal redemption, free will, falling from grace, that all men had the seed of God in them, and that at the first look they could know a hypocrite from a Saint: and such like falsehoods, which are usual with them; when they meet together, and had sate a good while silent, then one or more would fall down with such a terrifying quakeing, and shaking in all their bodies and joints, with such strange swellings in their bellies and bowels, such screeking and howling, and so loud, that not only those present were terrified, but the very dogges barked at it, and swine cryed; is this likely to come from the spirit and power of God? or to be (as you would cloake it) a trembling at his word? when they sate silent and heard no word at all before this divellish device began; nay more than this, it is said that in this their quakeing fits, (besides the distorted postures of their bodies & Limbes,) the uncleane spirit (for such unseemly and brutish actions could proceed from no other, no not from man himselfe, being himselfe) made them when they lay upon the ground to purge upward and downward most shamefully. Would any (but such as you are) own such things to come from God's spirit? the like was never heard on in Scripture, but for Scripture you care little, and for your shift to cover such unhumane actions and gestures withall, by calling it a trembling at God's word, it is done when no word is spoken, done by children that the word works not upon; as I have hard of a child of *Wagstaffes* in Banbury (as I remember) who lay in this manner till your meeting was done, and your Good-wife *Alder* was faine to come and blow in his eare, before he could be raised, if that be true, I believe there was witchery in it; and again if it were from God to cause trembling at his word, why doth it not still
continue?

continue? how comes the feare of his word and the reverence thereof to cease now and be laid aside? no it is clear enough it was (as I said) a trick of the Diuel, which was so shameful, that he was afraid to continue it; lest it should discover him, and so hinder the carrying on of his delusions; I have been the longer herein, to discover your falshood, and how falsely you raile upon me for this, and especially that others may see the Devils work in it.

In the next place you would answer your railings upon me, as a persecutor, a whited wall, a painted sepulchre, one that keeps drunkards and swearers in my house, these be fine railing termes, but sutable to your dialect, and you deny none of them, but justify them, which when I shall prove to be most false, then whether you be railers or no will appeare, and such are not the servants of God, what ever you will call your selves, and indeed that is your folly that you appropriate that name, [the servants of God] only to your selves; but know that no railer shall enter into the kingdome of God; I wish therefore that you may be convinced of it, repent for it, and leave it; that I am a persecutor, you say; I have manifested already, that I am sure you can never prove; but your way is this to take any thing that will serve your turne, and make that a proof though never so false; If I doe that which is right and just, if others in opposing of it, shall slight and oppose authority, if they suffer for it, whose fault is that? It is in justice and truth to be laid to their own charge; this being cleare I will come to the particuler which you mention in generall, and so you may say any thing, and no man understand whether it be true or false, and that's your way to asperse men withall, I hope I shall through the grace of God given me, for Christ's sake alwaies continue to profess and practise, that which the Apostle Jude exhorteth unto, *earnestly to contend for the faith once delivered unto the Saints, by Christ and his Apostles*; especially when we find such men creeping in amongst us; and this was it that made me not willing to seeme to give any countenance unto them, and their wayes and doctrine, which directly oppose that faith once delivered unto the Saints by the Scriptures (as I have shewed) and therefore when they living

in my towne and my houses, which by right they could no longer doe then I pleaded, and withall going about to set up meetings that their false teachers might have opportunity to seduce them more, and draw in others to them, and appointing their meetings in the night about ten of the Clock, to the disturbance of the rest of the Towne, and a thing of evill report, and of opportunity given to Sathan for his temptations, as I have formerly shewed, and therefore forbidden, and by the customes of this nation (as is well known) not to be suffered, I hereupon gave them warning that they should provide for themselves else where, for they should not continue longer in my Towne nor in my houses, also because they would keep their unseasonable meetings, at such times contrary to the Law, as the Bell ringing at 8 of the clock sheweth; I desired a Justice of the Peace to call them before him, and to restraine them from that disorderly course in the Towne, they coming to appeare before him, shewed no respect as to a Magistrate, which is their Custome, and when he required them to give security to appeare at the Sessions, they would not doe it, but absolutely refused, whereupon they were sent to the Goale, as any man upon such refusal is to be: this was *Potter and Tompson*, now *Goodman-trailer*, who persecuted these men? If any man will commit a fault, and when he hath done, stout it out against the Magistrates, before whom he is brought, and therefore be sent to the Goale by the Magistrate, is he that accuseth him, or witnesseth the truth against him, to be called a persecutor? and for putting them out of my houses, had there not been so just an occasion to move me to doe it, as they gave me, yet may I not doe with mine own what I think best? giving them time enough to provide themselves, and *Tompson* was bound in a bond (which I have) to leave the house when his mother died, being but a part and peice of that Cottage which his mother had, and which with the rest his brother now hath, being but one Cottage, and here who would not laugh at the foolery which he sets down? That I for my profit lay house to house, this was the same house and a new erected Cottage which ought to be pulled down, but I laid it to the same whereof it was a peice before, and that to my disprofit, if I would have taken
rent

rent for it, as I might, the houses are let as they were before else it were not a disprofit to me, but to men that will serve God with me; Then he saith, I brake my promise, which is most false, I think he speaks of *Woodfield* the Miller, a weak man alwaies, and easily deluded; but (I hope) honest according to his knowledg, I heartily wish he would harken to sound Doctrine, and be guided by the word of God rightly expounded unto him; I never made other promise unto him, but that if he would continue to me such a servant as he was, I never intended to put him away, and it was my intention; but when his wife who was one that followed *Cop* formerly had drawn him to these fancies (which he at first desired me to draw her off from) then he cannot but remember that I told him, that if he would not serve God with me in his publick worship, it was not fit for me to keep him my servant, he said, I would not make him goe against his conscience; I told him suppose his conscience should be to goe to the Masse, and worship Images, and turne a Papist, would it be fit for me to keep him my servant? He answered he would die rather then doe so; I answered my conscience was cleare he ought no more to refuse the worship of God, which he did now refuse, and therefore if he would not worship God with me, he must not be my servant, which if he would have continued as he was he should have been, and other promise I never made him; and whereas this fellow saith, I did it because he would not yeild to my pride in putting off his hat to me, it is no newes to see them lie, if you looke over all his railings, for this is such a lie, that *Woodfield* after he was gone (coming to me upon some occasion) did use that civility which these men that turne themselves into beasts will not doe, which I care no more for, then to see a Bull or an Oxe to goe by me with his hornes upon his head, onely I confesse it grieves me for their sakes, to see how the Devill deludes them to draw them to cast off humanity.

I come now to the two last, who were (as this fellow saith) persecuted, and one of them whipped; I take this pains and so far trouble my selfe to satisfy others of the truth of things; for these railers doe not mean to be satisfied, though truth be made apparent; I shall first shew what they did, and then what they suffered,

suffered, and why, being one day in Newton feild, there was this *Tompson* and *Knowles*, and as I came by them, they would neither looke, nor shew any respect besitting men, thereupon I said unto them, will you be so uncivill as to carry your selves more like beasts then men? *Tompson* flies out presently into railing, and calls me, thou persecutor, and many such like termes and speeches he used; then the other standing by, I asked him, whether he would carry himselfe like a beast? he to my face said, thou liest, then which a greater provocation could not be given. My Sonne *Richard Fines* being neer, and seeing their insolency, and base carriage, went to *Tompson*, and pulling off his hat cast it upon the ground; whereupon he called him a thiefe and one that stole his goods, I was glad he let him alone, and revenged not himselfe upon him for his insolency; these things being done by such kind of people, I thought it was fit some example should be made of their insolent proud behaviour, that others might not be encouraged to doe the like, but rather heare and feare and not dare to grow to the like insolent behaviour; Therefore I desired a Justice of the peace to heare it, and the proofes of it, and then to proceed according to the order made against provoking language to prevent Due's, which is, *if any shall use such language except they acknowledg it and give satisfaction, they are to be sent to the house of correction.* They were (these things being proved) required to give in band to appeare at the Sessions, they refused to doe so, and were sent to the Gaiole, when the Sessions were, these things being proved, they were according to the Order, sent to the house of correction, fined a small fine, and enjoyned by the Order of the Bench to make their submission to me, and aske me forgivenesse, when they were at the house of correction they would not worke, the master told them if they would not worke they must be whipped, not for what they had done to me, but because they refused to work there, And that he must doe, thereupon *Tompson* at last obeyed the orders of the house, and was not medled with, but the other proud stubborn boy would not, and therefore was whipped, it was sufficient to me, that such intollerable pride and insolency should not be suffered, as if we lived under no Law or Government, but like a compa-
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ny of beasts in a wildernesse, and this would have been an example, had it not been punished according to Law, to encourage every proud boy to grow insufferable: for their *submission* to me, and asking me *forgiveness*, I sent to the Bench and desired they might not be kept in any longer, for that though they would not doe it, the making these insolent companions know that they, and their fellowes were under Authority was that which I (for example sake) looked after: now let Goodman *Quaker* see where he will finde his persecutor, either his *William Fines*, or the Law, or the Justices of the Bench: I am the longer in laying open the truth of these matters of fact, that my neighbours that shall read his lies and slanders, and my answer, may see how little credit is to be given to his high swelling railing discourse all along: for *drunkards* in my house he can say nothing but some have reeled: poore fellow! Who saw him? and who was it that reeled? here thou canst not reelethy selfe out of a lie; for *swearers* take notice how ridiculous he makes himselfe: I keep swearers in my house, because my servants being called before a Magistrate to testifie the truth upon their Oathes, take an Oath, which they are both by God and man in such a case bound to doe; I have now shewed his railing, about persecution, his judgments denounced which is usually with them as often as their railing spirit is stirrd; and I have shewed that there is no ground at all for it, more then to say, he is a persecutor that brings a man to be punished for what he deserves, and which by his own fault he brings upon his own head; for *whited wall and painted sepulchre*, he will have that made good, and chargeth me with it, because I act and live contrary to my profession; he should prove that in some particulars; but for my walking according to the rule of Gods word, which the servants of God should keep themselves unto, and their casting that rule from them, that they may walke according to the light within them, and the voice and spirit within them, which (not tryed by the word) is nothing but their own fancies and the Devils delusions; this I will leave to the judgment of those who knowes us both, and our conversations, and that word of truth which shall judg us at the last day. Next he quarrels that I say, that I persecute

secure not them, but their pride, and other sinnes and the Divell therein; here he begins with railing as all along, and then thinks to get a great advantage by asking, whether the Divell was imprisoned? or whipped? ignorant or wilfull man! cannot it be said that the sinnes proceeding from the Devil are reprov'd and persecuted, when those men are reprov'd and persecuted, in and by whom he acts them? he might as well have taken this exception, against what our blessed Saviour said, when he reprov'd the working of Sathan in Peter, *get thee behind me Sathan*, was Peter Sathan? was it Sathan that spoke to our Saviour? this he might as well aske, as, was it Sathan that was whipped? here see the weakness or malice of the man; my desire was to shew that I hated their pride & insolency that came from Sathan, not their persons, which I would use meanes to bring out of Sathans power if I could: for *Munster business*, as in the rest, he doth think it enough to say it is false; but let any understanding man read it, as it is laid down in the 10th chapter of *Sleyden*, and he will see (as I have said) the principles the same; and were it in your power, the issue would be the same, when you have a *John of Leiden* to carry you on; you goe by the spirit within you, by the voice within you, by revelations and inspirations, as you will make them, and so did those people in Germany untill they were destroyed, and called themselves the servants of God as highly, and as much as you poore deluded people doe, when I expresse my desire to bring them from their error and devisions into the way of truth, that cannot be endured, then he railes upon me, which sheweth who they are that cannot endure wholsome doctrine, but *heap up to themselves teachers* that will not gainsay their lusts, but lead them on in them; now he would shew my winding and turning, but so foolishly and falsely, as any man may discover: for he would draw it out of this that now I said, at first the Devill began with railing, but I said before, he began with the trick of Quaking, both is true, before these Quakers came in play, he carried on his divellish worke by Ranters: when he saw that grew odious, then he set up these Quakers, and with them began this trick of Quaking; what turning or winding is in this? your mouth may be stopped, now he seemes to be mightily offended, saying that

I charge them with ranting, he shewes not what I said thereof, but like the old Dragon casts out a Sea of railing against me for false accusing, & that I am a Ranter, & such like, in my principles & they beate witness against ranting; I wish they be not in the end drawn to their practises, when they own this, that, they are without sin, so that in the end nothing they do will be sin; & therefore they may do any thing. That one false principle that they are without any sin, is likely to make way for the Devill to draw them on to the other, this is all I have said, & yet not in this place, but that you may see the Quakers and Ranters do not altogether disagree in their principles, & therefore it is to be feared they may at last concenter together. In a book set forth by *Fox & Naylor* their extraordinary Prophets, called a word from the Lord, & Printed 1654. *Pag. 13.* they speak a word to the Ranters. & tell them that they had a puer convictionement, so (it seems) they approve of their principles, if they had kept to them; let these men take heed what this may come unto in the end, if they go upon the same principles.

Next he railes on me for shewing their Mortification to be no other then a vullutary humility, as the Apostle calls it, in the *Col.* 2: not a humility commanded by God at all, but only coming from their own fancies, and therefore sets up the flesh, as the Apostle saith, coming from the flesh; and because I shew it to be a foolery, to place humility in not wearing band-strings, and and laces, and such like, which God never commanded to be laid aside to shew humility; therefore he ignorantly, (or purposely to serve his turne) will understand it, as if I intended it was a foolery to weare such things, when the meaning is, that they be, and all such things are fooleries, when the forbearing of the use of them is made a Testimony of humility and Mortification, when pride is thereby more shewed, than humility, as in the Popish begging Friars and Priests; his answer to this of their humility and mortification, shewed in laying aside such things, which indeed are fooleries, when made such a use of as to testify humility which God never appointed, and therefore of the Apostle Called *wil-worship coming from the flesh*, is very simple perverting what is spoken, to a clean contrary sense, that he might seeme to make an answer besides his railing; and because the begging Friars herein doe goe beyond them, he confesseth they shewed much humility, but in deceit he saith, and there is the same deceit

in this of theirs, for it is apparent by all their other cariages, that there is not a prouder generation amongst men, than they thereby shew themselves to be, this is true, let them raile, as he doth if there did appeare in you a meek and quiet spirit, instead of your railings and judging men, which will bring Judgment upon you, as, your Saviour saith when he forbids it, this would testify your humility, and witness it much more, than your not wearieing laces and band-strings, which is nothing but a foolery laughed at.

His railing, reviling, and false accusing, which is in every answer of his I leave, and cast away as the barkeing of a mad dogg, and I will come to the matter it selfe, whereby this false accusing will appeare; he saith, that I discovering the Divels carrying on of his designe by these Quakers, doe say that it is manifest he makes use of many Jesuits and Priests, who under other formes and professions mingle themselves with them, and become their teachers; here the man would find out a devise to shew his wit, but thereby discovereth a kind of foolish devise to Cloak the busines, which he doth not plainly deny, he saith if it be manifest, I must prove it, if I doe not prove it, then I conceale Traytors; I wish I could as easily catch them, and bring them forth, as I can prove it; Then it would quickly appeare I am no favourer of Jesuits and Popish Priests; it is easy to prove and make it manifest, that subtle foxes have crept into the flock, and destroy'd the Lambes, and done mischeife; but not so easy to take them, for when they have done that which they came for, they runne away, and hide themselves in their holes and dens, as these doe, returning beyond Sea to their Jesuiticall Collidges, or hiding themselves heare under some mecanick trade, (as hath been seen) untill they have opportunity again to carry on their work for which they are sent, I wish with all my heart the Magistrates did more strictly search after them then they doe, for some that have come from beyond Sea doe say, there are so many come over to carry on this designe, that their Colledges are much emptied thereby; and he that shall read what the *Jesuite Persons*, and the rest of them resolved, and what *Campanella* advised the King of Spaine, shall perceive what they think to be
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the only designe, to bring this Kingdome againe to their religion, that is, to take all advantages to breed, and carry on divisions, and distractions amongst us, and therefore they greatly imbrace this opportunity to increase, and carry on these simple people in their delusions to oppose Magistracy, and Ministry, and all Gospel Ordinances; calling them outward carnal formes, which are to be laid aside; this pleaserh these Jesuits very highly, especially when they may with all have oportunity (as they have) to leaven them with their own false doctrine by teaching amongst them; now to manifest that these doe mingle themselves, amongst the Quakers, Anabaptists, and such like erroneous seduced people, and are sent for this very purpose. That story of the converted Jew, as was pretended, or named the false Jew, will evince it, sent from Rome on purpose by his own confession, from the Pope and the Jesuits; another evidence of it is, of a man that came to *Bristol* being to goe over into *Ireland*, one of the Society of Priests or Jesuits, he comming to one of his acquaintance there, told him, he with two more of his sect, had been with these Quakers, and that he had preacht amongst them at least thirty times, and this proves it sufficiently that they are their teachers; and whereas this fellow, it is likely, will give me the lye herein; I have heard that it will be proved by the man of *Bristol* upon his Oath, that this Popish-Priest when he went into *Ireland* told him so, and withall warned him to take heed how he medled with them, for (it seemes) having been amongst them, he found their blasphemous tenents so much to be abhorred (as indeed they are, when they speake them out and cloake them not deceptfully) that they were much worse than those of the Papists, though they be bad enough.

In the next place he railes, which I dispise, being known to be false, because I say they carry away the simple people with this bait of the Divell, that they ought to shew no respect to any high or low, Magistrate, Minister, Parent, or Master, and so cast the 5th Comandment out of the Tables, I need not prove this for they themselves in all their carnages to men, of all sorts do make it manifest he saith, they own Magistracy, but what magistracy such as they will say, doe justly and rule for God, every Magistrate should doe

so, but if he faile in his duty as you shall judge, then you will not, own him and let him doe what he will, yet you testify not owning of him as a Magistrate, by any reverence in word or gesture expressing the same; all men see and know your carriage to be such; but the Scripture commands you to be obedient to every ordinance of man for the Lord's sake, if Magistracy be chosen of men, (as they may be,) you are to be Obedient to them in Obedience to God, for he hath appointed them to be so chosen, and that whether it be to the King, who is supream, or those who are under him and appointed by him, this you doe not any way expresse in word or gesture; and the Apostle commands servants to be obedient to their Masters after the flesh, yea if they be not Believers, so long as they are under the yoke of service being servants to them, they must obey, and that with feare and trembling for conscience sake, doe you Quakers carry your selves towards your Masters so, though they be godly men; which you should do, were they but carnal men after the flesh: in stead of feare, trembling, and expressing all reverence in words and gesture, you *thou* them, clap on your hat before them, sit down by them at the table, when our Saviour tels you, you should wait upon your Master untill he had eaten, and then sit down afterwards, how contrary to the expresse commands of the scriptures are all your carriages towards your superiours and Masters? and for your children, how doe you breed them up? to *thou* Father and Mother, to shew respect and obeisance to neither in word or behaviour; how doth this shew forth the Judgment of God upon a Nation? as it is said in *Isaiah* the 3d chapter, *when the boyes and children shall behave themselves proudly against the ancient, and the vile and base rise up against the honourable*, If this be not the casting away the 5th Commandment with all the scripture expositions upon it, let every understanding man judge?

Now he comes to excuse their great Teacher *Fox* of his witchcraft manifested in the Bracelet, and cannot but confesse that this report hath gon about of him, but as his usuall answer is, he saith, it is a lye, and then followes his course of railing, afterward asketh who the Gentleman is, and his wife and the Maid, and where they dwell, it may be those men who, he saith, have reported it,
have

have also told where they are, but he may know they dwell not farre from London, and it may be he shall know it is no lie, but will be proved to his face and *Fox* also, to their shame: He comes again to the Quaking trick, whereby Sathan carries on his delusion, intending at first to make people think, God manifested his presence at their meetings, and railes upon me for saying, it was possession, witchery or cheating. I have before answered this, and shewed by sufficient prooffe and witnesse, that there was possession and witchery in the businesse, and such abominable unseemly and inhumane carriage, and practises in it, as could not proceed from the holy spirit of God: and whereas he saith *Ralph Farmers* book is answered, and proved to be lies, and then railes against the minister that wrote it: He that reads this or any of their books and answers may easily see what vaine idle answers they make, consisting of railing, and shifts, and foolish evasions, not coming directly to answer any argument, as in that booke of *Mr Farmer* any rationall man may clearly see in their answers to the queries, and to *Mr Goodwin* and *Mr Nyes Articles* of faith: and for that book of *Mr Farmer*, he that will read it shall see proved out of their own writings such horrid blasphemies, and opinions carried on deceitfully, at first, to strangers whom they would seduce, but openly enough to those whom they had gained and might speak all their cursed opinions plainly unto, that truly it is a grief to me to read, and no true Christians but would detest and abhorre, it may be I shall set down some of them, needing no proof but coming from themselves, and their own writings, and the depths of Sathan are not yet fully to be opened by them, therefore for a time they would Cloak them over with ambiguous language which may deceive the simple: for that *Goodwife Adler* or *Audland* as he calls her, what she was is well known at *Bambury* and how impudently she took upon her, to be a teacher to men which the Apostle directly forbids, and saith it is a shame for any woman so to doe, but that is all one to them, what the Apostle says in the word without them, they will be led by the spirit within them, yet this Apostle when he had given that Order for the Churches to observe, that a woman should not take upon her nor usurpe Authority to teach in the congregation tells

them, that though they think themselves prophet or spirituall men, yet they must know that what he did direct were the commandments of God, hereby you may see what this *Goodwife Andland* was, and for that he saith, of their being stricken that persecuted her as he would have it, why doth he not name the man and the stroke he talkes of to me in such a case, he would give the lie, and take occasion to raile, but I leave that to him as suitable to their spirits all along in what they writ and speak; when I tell them, the Devill hath left his trick, now he hath nothing to say, but that the Devill doth not leave his cheats; it is true, but the leaving of this is, because he would not have his Cheats discovered, had it been from God to shew a reverence to his word, or to testifie his owning of what they did, it would have continued for the same reverence is still to be yeilded to his word and worship, but this staring, falling down, Quaking, and other distorted and unseemly gestures, as blowing, panting like a Dog after a course run, (as one of them a woman come to me and did.) this was the Devils trick which he seeth best for his designe to leave off, now he leaves not off his cheating nor ever will, but when he perceives that it begins to be observed, then (that his cheating may not discover him) he leaves it and turnes another way.

When he comes to *Nayler*, then he is a little pussed and stopped from his railing, but he would excuse him in part though he will not own all that came from him for shame; he denied that he was their chiefe Doctor and teacher, a thing that is generally known, then he saith it will not be proved, he said, he was as good as God, as just as God, as holy as God; this is proved in a book called the Perfect Pharise written by some Ministers of Newcastle there you may find it and *Fox* their other chiefe Apostle, in expresse words said, I am equall with God, are these horrid Blasphemies to be endured by Christians? but their extraordinary teacher *Nayler* hath set himselfe up for a false Christ and then no marvell that he should speake those blasphemous words before mentioned and this the fellow that railes upon me will not touch upon for it as sufficiently known that he did ride into a Town, (I take it Bristol) upon a horse, and his pose-
lits

lits whom he had seduced following and going before; cried: Ho-
 fanna, this is the Lamb of God that taketh away the sins of the
 world; for which he was sent for and punished (not as he deser-
 ved) for this fearefull horrid Blasphemy, as I have said before; let
 this make Christians fly from, and detest this error carried up
 and down; when they shall see from whence it comes by the end
 and issue the Divell carrieth it unto; damnable Doctrines will
 in the issue bring forth damnable practises, when I come to
 speak of their Doctrines and Practises, shewing that such Do-
 ctrines entertained are likely to bring forth such practises, and
 giving some instances to that purpose, which I heard of in the
 North, what the being led by the spirit within them not tried
 by the word without them (which is the rule to try the spirit by
 whether they be of God or not) had done there, then he falls a
 railing and false accusing and judging as if he were touched to
 the quick, casting that upon me which too truly belongeth to
 themselves, and when he hath vomited up his lies and false slan-
 ders against me, interweaving them with some places of Scrip-
 ture falsely applied, and as I shall shew (concerning their Doctrine
 which they are taught) falsely spoken; then he comes to the per-
 ticulars, which he should have done before his railing, base lan-
 guage cast upon me that so it might appeare whether it were
 true or false, that which I say is what such a doctrine hath, and
 is still like to produce; their pretending to be led by the spirit
 within, and a voice within them, whereas they are to be led by the
 word of God which comes from the spirit, and the spirit within
 us (if it be the spirit of God) doth lead us by the word of God
 in all our waies, which word is given and inspired by that Holy
 Spirit; and therefore we are commanded by that rule to try
 the spirits whether they be of God or not; and the Scripture saith
 if they spake not according to that word; they are not the spirit
 of light but of darknesse there is no light in them; and our Sa-
 viour when he would have the Disciples know the truth of him
 and his resurrection, he opened their understanding, that they
 might understand the scriptures, *Luke* the last, so when this
 man talkes of a spirit within us, it must be that spirit of God
 which revealed the word unto us, we say and know that the
 eternall

eternall spirit of the Father and the Sonne doth abide and remaine with those that are regenerate and borne againe of the spirit, for ever dwelling with them and in them as *John* 14. our blessed Saviour promiserh, and in the same Chapter verse the 26 our Saviour tels us that the Holy Ghost will be with us, & dwel in us, for to instruct us in all things, by bringing to our memories the words of our Saviour, to teach us to have his commandments in our knowledges and then to keepe and observe them by giving us grace so to doe, and it is he (as our Saviour there saith) that loveth him, who so doth, & he shall be loved of the Father, and Christ will love him and shew himselfe unto him; this is the worke of the spirit within us, to give us a true knowledg of the word and Scriptures, & grace to walk according to the same in obedience to our God, but to talke of the spirit within us, and a voice within us, (as you may see *Gilpin* had) that leads men from being obedient to the word of God without them, to follow the impulses and lusts that that spirit and voice shall move them unto, which they say is within them and they are to be guided and led by; this I say (as I have done before) is to open a way to the Divell, to carry them to all errors, delusions, and lusts, which hath appeared already too much in those people, and from the instances thereof in the North which I have set down, and this fellow, not knowing that they are untrue, yet somes cut his railing so brutishly for the prooffe of them; if thereby I might be so happy as to reduce any of my neighbours from these base delusions of theirs, I shall endeavour to bring evidences thereof from that Country; for the maid, that one of these Quakers was perswading to be lewd with him, telling her that there was no sinne in it, for all flesh was common one to another, she told him that was false, for the word said; whoremongers and adulterers God would judg; he pressing her still, she left him and them all, and their meetings thereupon, and went and complained to a Godly Minister of them, and, railer, you shall have his name, Mr *Erry* Minister of *Ayms Burton* in the North, & it may be examined, for I believe many know of it there, though I hard last week, that good Minister is dead; and for the other two Instances which I heard off, I do think (if it might availe any thing to reduce the people from

from these errors) to endeavor to prove it to this railers face, that he might be ashamed of his railings, but especially of these false Doctrines and base practises brought forth by them, for *Felton* that stabbed the *Duke of Buckingham*, which was from following the impulse of that spirit within him, contrary to the word of God, that he saith nothing to, for he knowes not how to cloak it, and he was led by this spirit they talke of, and answers to his prayers.

Now whereas he would help himselfe in this, by saying, that though there be a false deluding spirit, yet there is a true spirit which reveales the truth, and none can understand the Scripture but by that spirit of truth, and he saith, that this spirit they own, and the Scriptures which are given by inspiration from the spirit of God; but if you would have spoke home to the point and clearly manifested your way, you should have left no dore open for your liberty to walke after this spirit and voice within you, though not according to the rule laid down in the word of God given by the spirit of God and trying and manifesting what comes from that spirit of truth, and what from false spirits; but this you spake not plainly and directly, and that you may not hereby delude and deceive the simple people; I will clearly shew unto them from one of your Teachers what your Doctrine is in this point, however you would here seem to cover it over with deceitfull termes. not speaking out fully as your Teacher one *Atkinson* doth: you say, you own the Scriptures, you shall see what this impudent teacher of yours professeth, and that in his answer to Mr *Goodwin* and Mr *Nye*, to the first principle he saith, the Scriptures are not the Saints rule of knowing God and living up to him, but that which was before the Scriptures were written, by which all the Holy men of God knew him; and here you have made your selves manifest that you have not the rule which Moses had, which is the spirit of light by which he made himselfe known to the sonnes of men, and you that teach people to walke in another rule, are those that put light for darknesse and darknesse for light; here you have their Doctrine set down plainly without any deceitfull covering or tricks, to avoid the owning of laying aside the Scriptures and word of God, and walking according

ding to the light within them; which he calls the spirit of light so that you may plainly see he layeth aside the word of God to be our rule, a light unto our feet and a Lanthorne to direct us in all our waies, yea a rule whereby we are to try the spirits whether they be of God or not; and we must goe by this rule of theirs, the spirit within us, so that what I have said of them he here confirms and makes him a lyar that calls me a lyar, for saying so by that which this seducer would make good his casting away the Scriptures from being our rule to know God by, is, that we must know God, as the holy men of God did before the Scriptures were written, that is, by dreams and visions and immediate revelations from God, and this we must look for, and walke by now, when God hath given us the Scriptures and his word fully compleated and perfected to be our rule; this suits with them and their delusions very well, from their spirit within them and the voice within them; but it is directly against that which is commanded us, and the reasons tould us, why now we are not to looke for that way, by which God was pleased in old time to speak to the fathers and reveale his will unto them, because he had now spoken unto us by his Sonne, and by him perfected his will fully in the old and New Testament, wherefore after the Sonne we are to expect no new revelations as *Hib. 1.1.* but rest in what God hath spoken to us by his Sonne whereby, he hath fully put an end to that way, which, it is there said, he used to the Fathers at divers times, and in divers manners, and the book of the *Revelations* being the last that was written, requires us to rest in the Scriptures without adding thereunto or taking ought therefrom; and I am perswaded that is intended not onely concerning that particular part, but relates to the whole Scriptures and book of God; remember this which I have alleadged before, which our Saviour teacheth us, he that hath my word and keepeth it he it is that loves me: therefore I earnestly desire my neighbours and Friends, that in these times of temptation and delusion, they would be carefull to keep themselves strictly to the observance of the word of God, make that their rule to walke by here, for by that they will be judged hereafter, and let not Sathan by his false Prophets sent up and down to deceave under the pretence

tence a of light within, them and a voice within them, make them lay aside this word of God which is the onely light whereby the spirit of God within his children, doth enlighten them and lead them into all truth, and ennoble them to discover and cast away errors and delusions comming from the Divell, and to strengthen and confirme us herein, remember what an example our blessed Saviour hath set before us, in resisting the temptations of that wicked spirit, when he offered any temptation, allwayes our Saviours answer was out of the word, It is written: so let us doe, and then neither the spirit of the Divell, nor the voice within us shall be able to deceive us; This Quaker, or, because that trick is laid aside now, I may rather say, this railer, for that is not at all left, but his paper all along full of it, and in this place, where he would justify himselfe and his company for holding that they are perfect and without sinne, which were there nothing els to convince them of this falshood, as there is enough, this their railing in all their writings will doe it sufficiently: he saith, this remaines for me to prove, and saith, *Hix* denieth it; *Hix* is now dead, and therefore he may now charge him with this lie the more confidently, but I do say, and know that he told me so, and when he had done so, I asked him again, and he affirmed it to me again and would justify it, but what needs this? when I think, *Tompson* the ranter heretofore, now a Quaker, if he should be asked, would affirme it, and it is known evidently how many there are that doe professe it, & when they are made manifest to have spoke those horrid blasphemies, that they are equall with God, as good as God, as holy as God, as just as God, needs there any prooffe from me, when it will be proved they spake these blasphemies? hath God any sinne in him? or is he not perfect? nay at last he comes to discover the depths of Sathan, and doth say they are perfect; the falshood whereof I have sufficiently shewed out of Scriptures to any rationall man, in that paper which he so much railes at; but I will a little farther discover his falshood here in what he writes, and his endeavour to deceive the ignorant and simple ones by perverting Scripture, and lies cast upon what I have written; First, he will not acknowledg a difference between Justification and Sanctification, Justification is by the onely satisfaction made by Christ unto the justice of God, by bearing our sins in his body

upon the Crosse, and for whom God accepts this, as he doth for all his Elect, to them his Justice being satisfied, he imputes no sin, but it is cleansed away from them by the blood of Christ in the sight of God 2 Cor. 5. 19. God was in Christ reconciling the world unto himselfe not imputing their trespasses unto them, that is the elect in the world as you may see, *Rom 8.29.* whom he did foreknow he also did predestinate, and in the next verse, *whom he did predestinate those he called and justified, this being done, vers. the 33.* who shall lay any thing to the charge of Gods Elect, it is God that justifieth and how? the 32 vers. by not sparing his own Sonne but delivering him up for us to death, that so satisfaction might be made fully to his justice, and that being made by the death and sufferings of the sonne of God, the way that God himselfe out of his infinite grace and rich mercy found out as that which only could satisfy infinite justice, being the blood of God, as the Apostle in another place calls it, that is, of that person that was God and man in one person, and therefore of an infinite merit, this being done, will God impute sinne to those for whom he hath received satisfaction and reconciled unto himselfe hereby, not imputing their sins, when this is done, they who are justified onely by what is performed by Christ our Saviour, in his own person, his sufferings accepted for us, and his obedience and righteousness imputed to us, out of the free grace and mercy of God, for of free grace we are saved, not of any works of our own, as is plain in the Scripture; and I insist the more upon it, because they Jesuitically expect to be justified and saved by Christ, working in them, and suffering in them, which is by their own works, and merits, as shall appeare by their own answers to the Queries: Then I say, they who are thus justified by Christ in his own person, those he sanctifieth by his spirit, not taking away all sinne, but taking away the dominion, and ruling power of sinne; for if sinne were wholly taken away, and men perfect in grace, how can they grow in grace as they are commanded to do? for where there is perfection, there needs no growth nor addition to it; I will now shew his lies, and slanders, and then his devises to maintain their perfection: first, he saith I am a Ranter, because I say, the guilt of sinne is taken away, and not imputed to us by God, though

though we live in sinne, and under the power of it; this he speak most falsly of me, for in the paper which he so much railes at, it is cleane otherwise expressed by me, as any may read, I say, for whom Christ died, and thereby satisfied the iustice of God for theirs sins, to those God will not impute sin, nor charge them with the guilt thereof, then there is another cleansing away off sin, which is the power and operation or working of it in our mortal bodies, while we live here in this world, this I say is likewise done by the spirit of Christ in us, which he gives to those whom he justifieth, and thereby sinne in us is more and more subdued and mortified, that it cannot have dominion over us; though not wholly taken out of us, doth not this shew his falshood, when he saith, I say men may live under the power of sinne; and in sinne while they live? and yet go to heaven: I say the cleane contrary, that those who are justified by the death of Christ, and therefore sinne not imputed to them, and likewise by the spirit of Christ sanctified, and thereby sin mortified more and more that it cannot rule and raigne in them; but is subdued, that though it be in them; yet it hath not dominion over them that they should fulfill it in the lusts thereof, as the Ranters say and practice; and I wish that when they think they are perfect, and therefore watch not over their hearts; for what need they when perfect but leave their hearts as needing no guard, nor inspection upon all occasions; to prevent the risings and motions of sinne, fall not into the like abominations as those Ranters live in: and for this deceitfull man to say that I while I live, think I may live under the power of sinne, and yet go to heaven, because I say that while we live, sinne will have a power to operate in our unregenerate part, which the *Apostle* calls our fleshly members, though resisted and overcome by the graces of the spirit within us, who hath regenerated us; and made us new creatures; though not wholly renewed, for there remains a fleshly part, lusting against the spiritual and regenerate part, so that the *Apostle* himselfe was so sensible of it that he saith, *Oh wretched man that I am, who shall deliver me from this body of death?* and gives thanks to God that by Iesus Christ he only is delivered, and that manifested unto him by his serving the law of God in his mind, that is, his regenerate part, but yet saith, that in his flesh (the part yet

unregenerate the law of sinne, therefore there is a part unregenerate, the lusts wherof rise up against the spirituall mind, which loves and obeyes the law of God, resisting those fleshly lusts, and (through the assistance of Gods spirit) subduing & overcoming them, this man I say may as well and with as much reason, call *Paul* a Ranter as me for what I have said, as any sober man who will read the 7th Chapter to the *R. mans* may evidently perceive: now he comes with very untempered morter to daube over this perfection which he owne, and being without all sinne in this life. The first place he brings, is that in the 3^d of the *Philippians*, where *Paul* saith in the 15th verse, *Let us therefore as many as be perfect be thus minded*, and in the 11th verse, he professeth himselfe not to be perfect; were any of those he exhorteth more perfect than himselfe; being his disciples, be their teacher? by this very place the man might see (if he would not shut his eyes to continue in his errors) that perfection in scripture, as here is used in a double sense, the one for perfection in degrees, where there is no degrees of perfection wanting; that the subject is capable of; this is not attainable unto in this life, until we be dissolved and be with Christ, which is best of all, & this the Apostle saith he hath not already attain'd, and therefore was not already perfect with this perfection; but did follow after it; and press forwards towards that marke: and was there a man in the world that was but a mere man and no more, that ever did, or will attaine to a higher degree than *Paul*? yet he had not attain'd to that degree of perfection, which the spirits of just men made perfect in heaven doe enjoy, neither can any in this life attaine to that degree untill they come to heaven; another sense in which the word perfect is taken, is, upright and sincere without hypocrisie; that may be termed perfection of parts not degrees, when a man walks uprightly not as to one thing, and hypocritically and falsely in another; but in all parts of Christianity, one as well as another, is found to be sincere and upright; and hath respect to all the Commandments of God, one as much as another, here is an universall uprightness in all parts of piety, none neglected, and this is termed perfection as to the parts of piety, and righteousness, but not as to the degrees which are to be waited for, and pressed

pressed forward unto continually while we live, as *Paul* saith he would, not having attain'd thereunto, and then exhorts as many, putting in himselfe, as are perfect to be so minded, *vers. 15th*: now he that is not ignorant, or rather will not be wilful, must needs see the different acceptation of this word perfect as I have expressed it, for else *Paul* should contradict himselfe saying, in one place he was not perfect, and in another he was, that perfect in scripture is sometimes taken for upright, will clearly appeare in *Job* the 1st and 2^d chapters, where God calleth *Job* a perfect man, and in the next word interprets it upright and sincere, which was his perfection, for, that he was not perfect without sinne is apparent, as God sheweth and he himselfe confesseth in the book of *Job* at the latter end. I have so fully cleared that place, *1 Epist. of Job: chap. 3*: he that is borne of God sinneth not, shewing that the reason he giveth expounds the place, makeing it not contradict what he had said before: that is, the seed of God remaineth in him, and therefore he cannot sinne so as he that is not borne of God, and hath no such seeds of Grace remaining in him, the one cannot sinne totally without reluctancy, nor finally without repentance, as the other may, for that immortall seed (that by being borne of God, doth and ever will remane in him,) will spring up and restore him to his first condition by true repentance like his companions, as you may see if you will but read their answers to the Querie, and their answers to Mr *Goodwin* and Mr *Nyes* confession of faith, so here when he cannot answer the arguments, he railes and calls them my imaginations, and me a person that would live in sinne and in the power of sin, and such like, and that I am one that is a lyar, a dissembling hypocrite and much more; this is the way of their argumentation when they have no answer to make, that I would live in sinne and in the power of sinne, or any other regenerate man. I have shewed it is his lye, for all I sayd, which is the same that *Paul* saith, is, that sinne hath a power to worke and rise up against the grace of God in a regenerate man, but will be resisted and overcome by those graces: then he comes to that place, *he that is borne of God sinneth not*, but answereth nothing that I have said in it, but calls them my imaginations and lyes, there is his answer.

swer, now I will aske this railer, whether *David* were not borne of God; when God saith he was a man according to his his own heart, yet *David* fell into grievous sins after he was regenerate, but the seed of God remaneing in him, restored him againe by true repentance: and whether *Peter* were not borne of God, when Christ himselfe ownes him to be so, yet he fell into a great sinne of denying his Master for feare, but by the grace of God in him repented and wept bitterly for it, so that by those examples and many more it is apparent, that a man regenerate and borne of God hath corruption remaneing in him, and may fall into sinne, contrary to the false interpretation they make of this place, to justifie their false Tenet by this, *Iob*, (a man whom God himselfe saith, there was none like him upon the earth) acknowledgeth fully chap: 9. v. 30 and he saith, we speak wisdom amongst those that are perfect, I have shewed before how perfect is taken, such as are sincere and upright, and for that which the Apostle saith that he might present men perfect in Christ Jesus, I would the man and his companions did or would understand that rightly, then they would not expect to be presented perfect in their own righteousness or perfection; but in the righteousness of Jesus Christ who is our perfection, and so the Apostle would bring them to believe and to rest therein, then they should be perfect, resting upon the righteousness of the Lord Christ before God, and not upon their own, the best whereof is in that respect no better than dung and dross and filthy raggs. I unfainedly wish that these people who are seduced, many of them believe having better hearts than those who do seduce them, & who do not at first discover all their wicked doctrines unto them, instead of the spirit within them, & the light, within them (which their Teachers and seducers do so much talk of) had the true spirit of God dwelling in them, which would, as our Saviour saith, convince them of sin, and make them see the stirrings & movings of their corruptions within them to their grief, against the working & power of that holy spirit within them, & make them humble themselves for the same, & pray against it, and overcome it, as *Paul* did when he was buffeted by *Sathan* and did feeble a prick in the flesh, which made him fall to prayer, and then received this answer from the Lord, my power shall

shall be strong in thy weaknes, and my grace sufficient for thee, but when these people are so deluded as to think themselves perfect and without sinne, they neither take notice of their corruptions, & the working of them in their secret thoughts, nor failings in their conversations amongst men, which are apparent enough, but let them go on without humiliation for them, or prayer against them, for why should they do either? when they think they have no sin, and therefore no cause to be humbled or pray, it grieves me to think they should be carried, to such an unchristian delusion contrary to the Scripture, & to the practice of most holy men that are spoken of in Scripture, at last he comes to aske if we be not perfect here, when and where we shall be made perfect? no unclean thing shall enter into the Kingdome of God: & therefore he would have the time and place shewed him when we shall be cleansed, and made perfect: if not in this life, as if there needed a purgatory as the Papists and Priests hold, if you hold righteousness by your own works and perfection, and not by the satisfaction made by Christ in his own person at Jerusalem, nor by his righteousness imputed unto you for justification as you doe, as may appeare in your answers to the Queries, then indeed you will need a purgatory, and come to that tenet with the Priests and Papists, as you doe to the other of being justified by your own workes and merits by Christ, working in you, and suffering in you, not for you, in his own person, without which there is no salvation, but what a ridiculous thing is it to aske what time and what place cleansing from sin perfectly, in respect of sanctification, shall be in? in respect of justification, we know, & you should know, it is done by Christ in the sight of God, for all that believe in him, and for sanctification perfectly, so soone as the dissolution of the soule and body is come, the soules of just men are then made perfect, and their bodies when the resurrection is, though vile before, shall be made like the glorious body of Christ: have you doe you think God needs a time, or a purgatory to doe this, if he cometh now to shew his ignorance, or his wilfulness to persist in error, and not indure to be rightly informed of the truth, is that he maintains? it is no lawfull to take an Oath with reverence and feare of Gods name, and when the questions which

require it; and we are lawfully called thereunto: & when this is manifested to be commanded by God, and practised accordingly, both in the old, and also in the new Testament, the prop he would hold up this their error by, is that I expected they would produce, that which our Saviour speaks in the 5th of *Matth*: and therefore I endeavoured to shew the true meaning of what our Saviour there taught, consisting with what he had commanded in other parts of the Scripture, and the holiest of men rightly understanding him accordingly practised, he doth forbid here vaine swearing in our ordinary communication which the Jewes allowed, so it were not false; and if it were by creatures and the name of God not used, then they might so swear at pleasure. But our Saviour interpreting the Commandment, sheweth that this interpretation of it was false, and to swear vainly in our ordinary communications amongst men, as it istoo usually amongst us now, And was their doctrine and practice then, is not to be done at all, and this I have shewed clearly enough to be the meaning of our Saviour in that place & of *James* who followed his doctrine; and was led by his spirit. The examples of holy men in Scripture being produced, and also the commandment of God, as in the 4th of *Jer*: and other places to shew that upon the due occasion the name of God was to be used with reverence, and in truth, which he could not deny, he had nother shift to helpe himselfe, but to make the 3d Commandment a ceremony like circumcission; and the rest to end at the coming of our Saviour and so cast out of the Morall-law, one of the ten Commandments, any of which or all of them, he may make ceremonies, and cast away as well as this, marke his ignorance, or his wilfull continuance in error; in this doctrine of his he may as well say now, the first Commandment is ended and to be laid aside, and when in the negative it is commanded we should have no other Gods, now this is at an end; and we need not to obey the affirmative implied thereby to cleave unto the only one true God, so in the second Commandment wherein we are forbidden to worship God according to our own inventions, by Images and Idols, the affirmative implied thereby as I have shewed; that we ought therefore to worship him according to his institutions and his own ordinances

ces, not to tast off his worship, and not worship him at all, will the man say these were commandments; but now they are at an end, and we are not to observe them, he may as well say it, as to say what he here doth, that the 3^d Commandment is a ceremony and not to be obeyed, both in the affirmative, as well as the negative, not to use the name of God vainly, which doth imply and require, that we ought upon due occasion and calling, to use it with reverence and godly feare, as part of his honor and worship from us, and so we are commanded, *Deut. 6. 10. and 20.* what a false interpretation doth this man make of our Saviour's doctrine in this particular, when he would so interpret it? as it must cast out the 3^d Commandment out of the morall law as a ceremony, which falsehood, our Saviour himselfe in the very place professeth against, testifying that he came not to destroy the law and the Prophets, (wherein this I plead for, is commanded) but to fulfill them, and saith farther, that one jot or tittle of them should not be taken away, till heaven and earth pass away; let sober Christians consider these erroneous doctrines of theirs, & what false shifts & vizards they cover them over with, he talkes of my imaginations; but let sober men see what imaginations he brings forth to turne the morall law, or any part of it into into ceremonies. I have sufficiently already shewed, that an Oath was not only used, but commanded and required, which now he would have proved; he might have seen it in the paper he so much railes at, but I will adde some places, here that he may be seen to be ignorant, and not so well acquainted with the Scriptures, who would have it believed there is no Oath to be required of men by the Magistrate. In the 6th to the *Heb. v. 15.* it is there said, that an Oath for confirmation is to men the end of all strife, would the Apostle have named this to be a meanes to end strife, and satisfie men if it had been a ceremony, and to be laid aside and not used amongst men, when there was difference between them? this being shewed to be allowed, yea to be made use of in the New Testament, which takes away his vaine shift and foolish device, which he useth against that which is practised and commanded in the Old. I will shew, that the Magistrate did require and command oathes, and was therein to be obeyed,

obeyed, *Nehemiah*: 5. and 12. *vers*: 1 *King*. 8. 31. *Exod*. 22. *vers*. 8. and so forwards where the parties are to be brought before the Judges, and then it's said after an Oath shall be taken of the party, and that shall satisfie when there is no other proof to be found of the matter in question, so in the case of Jealousie, God appoints an Oath to be taken of the woman by the Priest. And *Exra* made them sweare; 1 *orb* chap: 5. *vers*: there are many other places which might be alleaged where the Magistrate requires an Oath, and they were to take it, and did, but this is enough; and in the new Testament how often doth *Paul* call God to record, and sweare by his name which cleares the truth from his shift, that it was a ceremony in the old Testament, the truth is this their Tenent is; one of the Anabaptists in Germany whereof they have divers others, as perfection; and now he comes to *thou* sayst, and lyest, and slanderest, which is his usuall language in his answers shewing their spirit within them what it is, and this, because I say the Divell seeks to draw them to cast of all Ordinances, I doe not lye in saying so, for it appears to be so in their practice, in respect of the Ordinances, that God hath appointed himself to be worshiped by, and the way and meanes thereof, and that it may the more easily be effected, he will bring them to this, that they are not to esteeme the word of God to be the way of knowing God, and living up unto him, as their seducer *Atkinson* saith, in his answer to the first principle of *Mr Goodwin*, and *Mr Nye*, and where the Divell hath lay'd this principale, he will quickly draw them from the ordinances appointed by God in his word for his worship, to take up such inventions of their own, as that which they call the light within them leads them unto, as now they doe. womens publick preaching and men that run up and down the Country from one Country to another, having no calling, no Charge and flock to oversee, no fixed place, but wandering starres, nor sent of God, but running of themselves without any such call to the Ministry, as is by God appointed in all Churches by the Apostles direction, and such prayers, and such preaching it is which, he saith, they own. I have sufficiently shewed their reasons why they will not come into Churches, vvhhen congregations meet to worship God, and the falshood of these reasons

reasons, but here he addes some other, because they baptize Infants, and sing Psalmes in Meter (as he calls it) here you see the face of an Anabaptist appeare, for baptizing of children, there are many able men have written of it, and proved the error of those who deny it, and made it manifest, he that will read their discourses, thereupon may be convinced, and satisfied; the children of believing Parents, with whom Gods covenant is made, may upon the same grounds be baptized as heretofore they were circumcized, the one being the same seale of the covenant, *I will be thy God, and the God of thy seed*, as the other, and coming in the place of the other, as the Lords supper, in the place of the Pasover, the Pascal lamb; and the Apostle in the 7th of the *1 Corin. 14. vers.* there sheweth, that one parent being a believer makes the child Holy, otherwise, if they were both unbelievers, their children then would be uncleane, now this is not the holinesse of sanctification, which every believers child cannot be said to have, but a Federal holinesse, that is, such as makes the Child capable of the seale of the Covenant, which an unbelievers child, is not to be admitted unto, but excluded as unclean, coming of unbelieving parents, who have no right to Gospell ordinances themselves, and therefore, not their children; and where he saith, it cannot be proved that any children were baptized in the Scripture; it is said, that whole households were baptized, and there were Children certainly in whole households, besides, were they learned, and versed in ancient writings of the Fathers, they would see, and know, that even in the next times after the Apostles, children were baptized in the Churches, which they certainly take from that example of the Apostles, and the Churches in their times, these next succeeding them, or not long after them; but of this, as I said, there is enough written by others, to confute this Anabaptistickall error; then he next speaks of singing Psalmes in Meter; of that also there are those who have written to shew the error thereof; may we not sing *Dauids* Psalmes as well as read them? and why not sing them with grace in our hearts, as read them with grace and understanding? and for being put into Meter, as he termes it, except they were so composed, it were not possible for men to joyne together, to sing them to a

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tune; but there would be a confused noyse, and nothing else and that without all understanding; therefore the Psalmes of David in that languidge, were so composed, and so Sung, both by our Saviour and his Disciples at the end of the Pasover, and by Paul and Silas in the prison, for they were not made anew upon the instant, but those who joyned together to sing them upon a sudden occasion must needs know them, and be well acquainted with their composure, and their tune before, or else they could not have joyned in singing of them, this is a meere devise and contrary to what our Saviour himselfe practised, and the Apostles by his example, and with him, and what afterwards they did command, but it is true which I have said, notwithstanding his foule tongue cast lies upon me, that these things, the Divell and their own lusts found out to keep them from hearing the Ministers of the Gospell, who preach sound Doctrine, and presse it upon men to practise according to it, in their lives and conversations, which would overthrow the designe the Divell hath, to destroy their soules if they should harken to it, therefore they are taught to call them hyerlings, and such as Preach for hire, I have said enough to shew the falsehood of this slander, and how directly it is contrary to the Doctrine delivered by the Apostle in the 1 Cor. 9. they may as well say, he that receaves his wages for his worke is to be blamed, and as those under the law that served at the Alter were to be partakers with the Altar, so saith the Apostles the Lord hath ordained, that they who Preach the Gospell should live of the Gospell, because they doe what God hath ordained, therefore these pittifull deluded men will call them hyerlings, when God hath ordained that there should be Preachers, to teach the people, and also that those who doe Preach the Gospell, should live of the Gospell, and for their maintenance partake of their carnall things, as they Minister unto them spirituall. The Magistrate hereupon is bound to see that there be such teachers, and that for them, there be maintenance provided, which they have done by the Law of the Land, and by that Law (as I have said) it is as due to the Minister as any mans land is due to him out of which it is paid: If the Magistrate had laid upon every Land, or Acher, as much as the Tith is worth in mony, it had

had been all one in respect of the right, and what ground could any man have had to refuse the payment of it, I would it were so to avoid brangling and rangling about an Apple, or an Egge, to the trouble of honest Ministers, but whereas I say (to take away this falshood which they put into mens hands, to cause them to disaffect the Ministers, as if their profit were taken from them) that these Tithes are not their profit, neither would it come to them, if it were taken from the maintenance of the Ministers, for neither did they buy it when they bought their land, nor doth any man receive a penny of money for it, when he sells his land, he foolishly bids me shew it in the Evidences & Deeds which passe the land, what needs that, when the value of it is deducted, and not reckoned in the sale? If a yard land be worth 10 li with the Tith, and a man in the sale of it asketh but 9 li, and he that buyeth it gives no more? is not the Tith here neither bought, nor sold, but least unvalued, though there be no mention of it in the evidences; then he saith, a man may chuse whether he will till his ground or not, this is very licky, that a man will loose 9 parts because the 10th is not his; he saith, it comes out of his labour, so doth your rent: when you let or set your land, for if he whom you set it unto, let it lie without labor, neither he nor you will have any thing: observe the weaknesse of these Arguments, then he saith, there is a booke written to shew the unlawfulnessse of Tithes, I say, that booke builds upon a false foundation, as if Tithes now paid had any reference to the Ceremoniall Tithes paid to the Levites and Priests under the law, there is no such thing at all thought of: but by them to serve their turne; for the payment of Tithes is from a civill law, made by the supreme power of this Nation: to manetain the Ministry, and there is as much right for them to injoy them thereby, as for any man to injoy his Inheritance, which he injoyeth by the same law; now he comes to his usuall railing, and saith, I conclude as I began, with lying and slander, and they have met with few like me. This the soule mouthed man saith because, he is put to it here, and must either deny what I shall prove to be their tenent, or discover that (which they by ambiguous expressions, and when it is questioned, as in their answers, to the queries, by their railings) would make no answer to, but shipt it off by calling them liars, reprobates,

reprobates, and such like; let any man read their answers to the
 Queries put to them, and to the confession of faith, and this will
 most apparently be seen to be their answers, this man either
 speaks lies through hipocrisy, or knowes not the bottome of their
 damnable errors, whereof this is one, for at first they will not
 fully discover the depths of Sathans delusions, which he is carry-
 ing them on unto, lest they should be driven back before they
 be grounded, and setled in their errors; he after his uncivil lan-
 guage professeth that, which if it be according to Scripture sence,
 and not according to their own sence perverting the Scripture,
 into that sence which (I shall shew) their leaders and seducers doe
 hold, I should be glad of it, for then they would not lay aside the
 onely foundation that their salvation can be built upon, Iesus
 Christ our righteousness and justification alone before God,
 which he performed at Ierusalem, and fulfilled, thereby satisfy-
 ing Gods justice by his suffering there, and bearing our sins upon
 the tree, which no Creature nay all the Creatures in Heaven and
 earth, could not doe if they suffered for ever, but that person a-
 lone who was God, as well as man, and so could satisfy infinite ju-
 stice by offering up himselfe a sacrifice of infinit value, being God
 blessed over all, giving infinite merit to the sufferings of the
 manhood, and so it is called the blood of God in respect of the
 union of the manhood to the Godhead, and this, and this onely
 could cleanse our sins, and satisfy Gods justice offended by them,
 and being clothed also with his righteousness imputed to us,
 so we are not onely free from sinne, but accepted of God, and just
 in his sight: justice being fully satisfied we may be free from the
 punishment due to sinne, a man may be *nun peccat* as a stone
 or a tree, but there must be more to make him Just, and such
 as God will be pleased with, and blesse with everlasting happinesse
 in his Kingdome, and this must be, and can be no otherwise, but
 when Christ by his suffering upon the Crosse, hath satisfied ju-
 stice fully for our sins, then also his righteousness (wherein God
 is well pleased) made ours, and imputed to us, the righteousness of
 God in him, not by any works of our own, which are to be accoun-
 ted in respect of this, no better then dung, drosse, or filthy rags,
 I will again inculcate this, that I might, if it could be, keep this
 people,

people, from being drawn away, from casting their soules wholly for salvation upon Christs satisfaction for their sinne, and his righteousness onely for their justification; all acted in his own person for us, which if we doe not, but look to any works of our own, though we should think they were wrought in us by Christs spirit, we can never be sayed; these works of sanctification may be an evidence to us, of our justification by the works of Christ for us in his own person; but to rely upon them for justification before God, is to rely upon dung, and drosse, as the Apostle *Paul* testifieth; now if these men doe so, not looking to their own works wrought in the, but for their justification upon Christ alone & what he hath suffered in his own person, and what he only hath done, then they are in a Gospell and a safe way, and this he seems to say they own it with they may, and not by any devise be drawn aside from it: when I spake of their works within them, as Christ working in them, as they speak, he seems to account it confusion, for saith he, it is be Christ works in us, it is not our own; whether he be here turning to Christ, justifying them by his working in them; and not by what he suffered, and did in his own person for them; let him look to it, for I shall shew, that in their leaders doctrine, I do not deny but that Christ doth worke, in his Saints by his Spirit, but this I say according to the Scripture, that first our blessed Saviour works for us, to justify us before God by what he suffered for us; and by that obedience, he did for us, to be imputed to us; and then having justified us before God by himselfe alone, he works in us, and never before, to sanctify us by his spirit; and renew us in the spirit of our minds, giving us by the power of his spirit, new hearts and new spirits, according to the Covenant of grace, that we may walke as those who are by God adopted in him, and justified by him alone; before these works of his be begon in us, for they are the effects onely of our justification; they can be no causes of it, no, were they perfect, as they are not untill we come to Heaven, for all the perfection of a creature cannot answer for one sinne committed, were it an Angell, for when he hath done all he can do, he hath but done his own duty, and therefore cannot merit for another, much lesse

for himselfe having sinned; God justifieth us freely of his grace, *by grace we are saved, not by any work*; which Christ, by his spirit works in us; but only by what in his own person he hath done, for us according to the grace, and free love of God unto us giving him to be our righteousness, and all in all for us, and then he working in us, that we might have grace to shew our thankfulness, and our love by our obedience, for such a salvation, out of the riches of his grace freely given us; yet all we can doe, and the most holy of men whilst we live here is imperfect; let not your selves above *Paul*, who was taken up into the third heavens, and contradict him not, who saith in *1 Cor. 13.* while we are here *we know but in part*; we are not perfect in knowledg. therefore never in action, *we see through a glasse darkly*; and till we come to Heaven, we shall not know nor see perfectly and clearly, and will you think that the works of sanctification, which our Saviour worketh in us, being imperfect, can justify us? be it far from you to cast your soules upon such a rotten foundation; when you have Christs sufferings for you, and his obedience and righteousness to be imputed to you; to rest and rely upon, the satisfaction and merit whereof is infinite; *and there is no other name under Heaven, whereby we can be saved*; and if you will delude your selves with this, that the works in you, *be Christs alone*: that is false, for when he works by his grace in us, he sanctifieth our faculties, reneweth our hearts and minds, our understandings, and our wills, and makes use of them in every work he makes us to doe; so that, as he works in us by his spirit the graces which enable us to act, so he works also by us; and our parts and faculties are fitted, and used by him to doe our duty, according to the measure of grace by him given unto us; and therefore if we were justified by his working in us only, then we should part stakes with him in our justification by our own works, and so might boast of our selves, that we were not justified, nor saved of free grace without our selves, it being done by the works within us, which we have a part and share in, for our parts and abilities are made use of to that end; let this be abhorred of every Christian; and that it is a peece of Popery, it is plain enough. I confesse I have been long to clear up this point, because it is of that concernment;

ment; and my desire to make it clear, is out of my love to them, whatever they shall think, or say, for I know that salvation depends upon a right understanding and practise hereof.

Now I will come to shew that the seducers of these people, do maintain this damnable Doctrine, and I hartily wish they might see it and abhorre it: I will begin with what one of their eminent profelites (as the man calls him) and it seems thereby, that he was of high esteem amongst them, said to an Inhabitant in *Bristol*, *art thou such a foole, as to hope to be saved by Jesus Christ that died at Jerusalem 1600 yeares agoe?* here is their horrid deniall of the Sonne of God, that loved us, and then, and there gave himselfe for us, to redeem us from wrath to come, by bearing the wrath of God for us, in his soule and body upon the crosse, It may be, it will be said, this is one of *Farmers* lies, for that is their usuall answer, it was spoken he saith to a man of credit in the Citty, who will make it good upon his Oath; you may say, this was but the speech and error of one man, and that concerns not all of you; I will therefore shew that your Teachers asseme this in their answers to the Queries, though not sully, without some gloses put upon it, to cover the foulness of such an error; and indeed their answers are so railing with such base termes, and judging men all along, and calling them reprobates, and damned beasts, and such like; and withall considering not the question, but with their railings, and something that any Christian, yea any civill and rationall man would detest it in the reading of it, as any of you may see, if you will but read it: I confesse it is hateful and troublesome unto me, to read such railing and cosseing shifts, for they avoid to make any direct answers.

In the answer to the second querie, after he had railed like a Divell (as he doth in all) he calls him, *thou Anti-Christ*, and why? because he looks at Christs death at Jerusalem alone, and cannot confesse him any otherwise, but *without thee*; there (though he will hardly speak out plainly) yet it is apparent enough, that to rest upon Christ that died at *Jerusalem*, offering himselfe there once a sacrifice for our sins, and to rely upon what he hath performed for us, without us, and not in and by us, this is not that

which they expect to be justified by; but by that which is done in them, and suffered in them, which is plane Popery.

In the answer to the fourth querie, whether the death the *man* Christ suffered once at Jerusalem, and but once, upon the crosse, were not so satisfactory for all the sins of the Elect, as that the Justice of God, did not, doth nor since require any suffering; or working upon that account, either from sinners or Saints.

After ralling and equivocating (not answering directly) he comes at last to say, *let thy mouth be stopped thou lier, who art of the Lake, who queris, whether the Justice of God be not satisfied for the sins of the Elect, and then tell him, he cannot read in all the Scripture, that God doth require satisfaction for the finnes of the Elect, or lay any thing to their charge, when he is satisfied by the Lord Christ for their sins, he then doth not lay any thing to their charge; but, that God doth not require satisfaction for their sins that are elected, and receive it by the satisfaction made by Christ, in his offering up himselfe a sacrifice for sinne.*

Then there is no need of Christ at all, for he came onely for the Elect, and laid down his life for them, and not for those who were not Elect, as himselfe saith, *I laid down my life for my sheep, but you are not of my sheep.* Ephes. 1. vers. 4, 5, 6, 7. those whom he hath chosen and predestinated (which are onely the Elect) those have redemption by the blood of Christ, and thereby forgiveness of finnes; doth not God then receive satisfaction for the sinne of the Elect, when their finnes are not forgiven but upon the blood of Christ shed for them? So 1 Pet. 1. 10. what a hatefull Doctrine is this which they have often expressed in these queries? and it tendeth to nothing else but this, that Christ needs not make satisfaction for the Elect, they are not defiled (they say in these Queries, as *Quere 11.*) and then it will come to this, that they need not the satisfaction of Christ made at Jerusalem, but they have Christ within them that satisfieth for them, and the Elect have no sinne to be satisfied for, and therefore Christ, which *did at Jerusalem*, they will say, they own; but cunningly, for they meane, to be a figure and an example onely: a Christ so farre off, and so long agoe: as the base erronious Socinians hold, and these are charged with the same, in a brieve relation of the Northern

Quakers,

Quakers, pag. 5. *Error, 13* : and the perfect Pharaſee in the 7th poſition there. I could goe farther to manifeſt this damnable doctrine of theirs, and many other, more blaſphemous than this, as, *that there is no diſtinction between the eſſence and nature of God, and the creature* : that, to ſay, *God is three in one*, they ſay, *is a lye*, though in *John* it is in expreſs words, *there are three that beares record in heav'n, the Father, the Word, and the holy Ghoſt, and theſe three are one* : to ſay, that *Chriſt is God and man in one Perſon*, that they ſay alſo is a lye. This is their Teacher *Atkinſon*, in his answer to the confeſſion of faith. If Chriſt our Saviour be not God and man in one perſon, the Apoſtle *Paul* in the 20th of the *Acts*, verſ. 28 : could not truly have ſaid, that that the Church of God (which he admoniſhed them to feed) *God had purchaſed with his own blood* : it muſt be therefore God and man in one perſon ; *Nayler* (their falſe Chriſt) wrote to one in *Lancashire* in a letter, *that he who expected to be ſaved by him that dyed at Jeruſalem ſhould be deceived*. But I have ſo long raked in this filthy dunghill, of blaſphemous unchriſtian errors, and damnable, that I am weary of it ; I will leave off the reſt, having done this out of my deſire, that my neighbours might be kept from harkening unto ſuch ſeducers, that run up and downe to doe the Devils worke ; and Overthrow the doctrine of the Goſpel wholly ; only there is one dangerous, and moſt falſe doctrine of theirs, which they are much ſpreading abroad, and indeed that which makes way for the reſt very much, which I omitted in the paper which this man railes ſo much againſt ; and therefore I will diſcover the falſhood and danger thereof here, this fellow having given me this occaſion.

Their falſe Tenent is this, *that there is that light and power in every man, that if he take heed to it, and wait, and look to the light within him, there he ſhall find his Saviour* : ſo that, a Saviour without him dying at *Jeruſalem*, and ſatisfying the Juſtice of God by his once offering up himſelfe a ſacrifice for ſin, this is a carnall Chriſt, they ſay, and nothing but a Type, a Figure, an example, but looking to the light within them, there they ſhall find their Saviour within them, ſee it in a book called *Truthtes defence*, pag.

86. and *pag. 95*, this is to deny Christ our Saviour, blessed for ever, and his death and suffering for us at Jerusalem, and holding the suffering of Christ now in the Saints, to be satisfactory for sinne past, present, and to come, which is nothing (as hath been said) but our own sufferings and works within us; this you may see in *Hemgill*, and *Barne*, in their answer to the 7 *Questions*. But this tenent of theirs goeth farther, for they hold that every man that comes into the world, hath such a light in him, that if he look unto it, and follow it, that will save him, and if so, what need they a Christ at all to be their Saviour? for they may save themselves, if they will take heed to that light within them, and follow that which they brought into the world with them, and this they take from misunderstanding that place of Scripture, *Joh. 1. vers. 9*: where it is said, that *Christ was the true light, which lightneth every one that came into the world*, therefore they pretend, every on by nature (vvhich is all on, that every on that came into the world) hath such a light, as vvvill bring him to heaven if he follow it, vvhath need he then be *burne again* by the spirit? as our Saviour saith, or else he *shall not enter into the kingdome of heaven*; if his naturall birth bring into the vvvorld vvvith him, light enough vvvithin him to save him. This is a gross mistake of that place; *Joh. 1*: vvhether the Apostle, to shew that Christ vvas God, speaks of his creating of all things, and so of man, to vvhom as he gave a body, so he gave also a rationall soule.

Now this rationall soule is *that light*, which every man brings into the world, which before the fall of man, was sufficient to carry him on in the wayes of God unto everlasting happines; but after his fall into sinne, loosing thereby the image of God (in which he was created) his light became darkness, yea and enmity against God, and *foolishness*, as the Apostle saith; therefore we must know, that the naturall light which remaineth in man, which is the use of reason and natural wisdom, is so far from saving a man, that it will oppose all the wayes and meanes of salvation; for it is called *darkness*, as (I have said) enmity against God and foolishness; *the wisdom of the flesh is enmity against God; and the wisdom of this world is foolishness*. The best light that is in a naturall man, his very wisdom, is not only an enemy, but in the abstract, *enmity* it selfe against God, and will that

that (if it be looked unto) carry us to God ? no, it will make every such man fight against God, and all his Commands. You are therefore ignorant people, if you ever think to come to heaven, by observing the naturall light within you, which is your delusion, for it is darkness, ever opposing the true light delivered in the word of God, the Apostle saith, *Eph. 5. 8: you were some times darkness*, when they were in the state of nature, *but now you are light in the Lord*; There is a naturall light, which is the rational soule, this is enmity against God, and there is a supernaturall light, when the spirit renews us in the spirit of our minds, and gives us the true light revealed by God unto his in his word, when we walke as children of this light and make that our rule, then we make strait steps and pathes unto our selves, and that word of light will justify us at the last day; but you that will follow a light within you, which you brought into the world with you, *Enthusiasmes high flowne*, and indeed foolish fancies never examined, nor tryed by the true light, the word of God, according to which, if your light within you speak not, it is darkness; you will by this device of Satban (as I have said) certainly be drawne into desperate, if not damnable errors. When I speak of their uncivill carriage towards men, not looking upon them when they pass by, nor shewing any respect at all in word, or action, and doe shew that this is contrary to the commands of God, and examples of godly men both in the old and new Testament, let any rationall man observe his answers, and he will see he makes no solid answer at all to the commands or practises instanced in, but judging, and false accusing which will bring Judgment upon themselves, for because I desire and endeavour to bring them from their uncivill, and unmanly behaviour towards men, shewing no respect to them in word or deed, he will judge I doe it out of pride, and that I might be honoured, and shew my high mind, and then brings his curses, and poppers them out upon me; are these answers to what is alleaged and proved out of scripture? they are indeed their usuall answers, for my desiring their cap and knee (as he saith it,) In respect of my selfe, I regard it no more, then to see an ox or a cow to goe by me with their hornes upon their

their head; but in respect of them it grieveth me, because I see in it an intollerable pride in them, which they by their slanders cast upon others, & have not light to see it in themselves; for my affecting pride, I leave the judgment of that to others, who know my conversation, and have been acquainted with it many yeares; if the poorest man or woman should meet me, and shew a respect unto me, I think my selfe bound to answer it againe with the like; and ever have done so; but these men will make whom they will, and all that be, not of their delusion, and join not with them therein, *haters of Sion*, as this man calls mee; and then brings that place, *129. Psalme*: where the judgments of God are denounced against the wicked, and men must not pray to God for a blessing upon them; and another place, that a man must not bid him *God speed* that abides not in the doctrine of Christ; the man either doth not, or will not understand the true meaning of these places of Scripture, that he may pervert them to his own ends; we are to make prayers and supplications for all men, that they may be converted, and come to the knowledge of the truth; as we are commanded, *1 Tim. the 2. chap.* & I do for these Quakers (though I know they abide not in the doctrine of Christ) that they might be reduced from their error, and returne to the way of truth; but that which is intended in the scripture by him mentioned is, that we should not give any countenance or approbation to them in their evill wayes, and false doctrine; and that, because I doe not, I am so much railed upon, as this man doth here all his paper over; I pray for them, and desire their good, which made me write what I did; but to approve them in their manifest errors would do them hurt.

He began with this, *that their carriage was civill, and courteous, and meek.* What testimony is there thereof? no more than when a beast passeth by a man: And whereas I say, this must be manifested, by that which is accounted in the place where they live; the expression of civility and curtesie; he answereth, *God forbid the Israelites to use the customes and manners of the heathen whether they were to goe;* observe the absurdity of this answer; are we here going into another nation of heathens, whose customes, because we must not use, therefore we must not use our own civilities?

villities? or will they esteeme all in this nation to be as heathens but themselves? this must be his meaning, for the civill customs of *this nation* were spoken of; but that Scripture is abused too, for their customes there forbidden, were their Idolatries, not civill customs, as *Dent. 12. last verse*; he saith, *honour is shewed by uprightness and equity not by outward gestures of cap and knee*; if by equity you are bound, to testifie that honour with cap and knee to whom it is due (for you are commanded to give honour to whom honour is due) and when you doe not so, what equity is there more than when you doe not give custome, to whom custome is due? will you say, you pay it in your *uprightness*? when you pay nothing in act at all, and to you doe here, he calls these carriages that expresse civill respect from man to man; *flattering one another, and deceitful wickedness*: simple man! because they may be so abused, may they not therefore be truly & sincerely used? you may say so of religion, because it may be professed in hypocrisie; therefore it must be altogether laid aside, and not made use of in sincerity and truth: then he saith, *we must not fashion our selves according to the world*; what is the meaning of that? we must not fashion our selves according to the sinnes that the world walks in; but will you pervert it to this? that we may not doe lawfull, yea commanded things, because the world doth them; then we may not eat, and drink, lest we fashion our selves according to the world; then he begins to raile upon me: that they doe cast the 3th Commandment out of the Tables, is plaine to all men that observe their carriage, yea even of Children and Servants, and of them, to their Superiours and Magistrates.

He then saith, *doe thou prove by any command, or example in Scripture, that men were to put off their hats one to another, and call that honour*: observe his deceitfulness herein, which he so often unjustly chargeth me withall; belching out many other base slanders; he will speak here only of putting off hats: of the bowing the knee (as he saith) and of bowing downe to shew reverence and obeisance, not a word of that: here see his cunning, which he so often falsely chargeth me withall; for putting off hats, it was not used in the Easterne Countreies; neither is it at this day: they wore and doe so still *Turbans*, which were not pulled off, neither

are they now but fastened to their heads; that was not an expression of reverence amongst them, as it is amongst us here; but *bowing down with their faces to the ground*, that was their use and custome to manifest their reverence and respect by, this he leaves out; for he knoweth, I have proved it in *Abraham* to the *Hevites*, *heathens*; and in *Jacob* to *Esau*, and can doe in many other places, as *Nathan* to *David*, and *Bathsheba* to *David*; they bent not the knee only, but the whole body with their faces to the earth; here see his shifting, he answers not a word to this; and for *Jacob*, to whom did he doe it, to one that loved *Sion*? prove simple man, this civill ceremony was performed to prophane *Esau*; and that often by *Jacob*, and by his command, by his wives children, and all his servants; and besides that he called him *my Lord Esau*; is not this enough to shew that these civill respects should be used, when there is an occasion for it? and that to the ungodly as well as the godly, being only civill expressions and respects; to this he answers not a word, but instead of it, falls to railing and deceitfull shifts, which are easily discovered; *Jacob* did not this against conscience, but that which he knew (upon that occasion) he was out of conscience to performe, having herein sought God but the night before; Let this stop your railing mouthes.

Now he goeth on railing almost a whole side, and saith, *I bring no Commandment, nor example for this honor to be afforded; which is most false (as I have shewed)* for I have shewed the examples which he answereth not, and many more might be shewed, and the commandment for it, is in the old Testament, *thou shalt rise up before the ancient and honor him*, by these gestures of *rising up, and bowing*, they must yeeld honour, and in *Peter*, *honor all men*, and distinguish them from the brethren, whom they ought to love with a more speciall love; so that if these deluded people did think (as I believe they do) none were brethren but such as joyned with them in their way of delusion; yer they ought to expresse a civill respect and honour to all other men, and this is the Apostles command to them which they will not obey; and for *high way customes* (as he calls them, and names them flattering complements) what ratioll man will not see his falshood herein?

in? cannot men walke, and hartily salute one another, when they meet upon the high way, or in the fields, without flattery or falshood? I will give an example in Scripture for it, to stop the mouth of this railer, when *Boaz* came to the reapers, he saluted them, saying, *the Lord be with you*, and they him again, *the Lord blesse thee*, *Ruth* 2. vers: 4. will this ignorant man call this, vaine flattering, high way complements? no, it was that which becomes Christians, and men when they meet one another to doe, not to passe by one another like beasts, as their customes is. Then he flies upon me, and saith, *that I do this, because I would have my person respected, and set up, and I seek honour*: I need not goe to such people as you are to seek honour, if I looked after that, for that would dishoner me; but if I would seek to be set up (which whether I have done or no, I leave to men to judg, that know me and my waies, and my opportunities for such things) if I sought after them, as this railer falsly chargeth upon me, I seek that honour which cometh from my God by serving him, as my Saviours commands, and not from men neglecting the other, doth he think that I seeke to be called *Lord*, by such a company as they are, whose madnesse appeares unto all men in their deluded way, which they are led into. both unchristian and unhumane? noe, my desire is, and hath been to convince them thereof by evident examples out of Scripture, and by commands, and that for their good, that they might not be looked upon as a company of mad men, seperating themselves from all others by their incivilities, and I deserve not to be belyed and railed upon, for seeking to deliver them from the errors of their waies, the madnesse whereof (I hope) in time will be made manifest to all men, as the Apostle saith of those who were like *Jannes* and *Jambres*. I have enough to own me for what I am, and call me so; I need not seek it from such railers as these; Now he comes to that of *Pauls* speech to *Festus* and to *Agrippa*, and can answer nothing to that of *Festus*, but passeth by it, and saith, it is nothing to my purpose; yet so much, that thy mouth is stopped by it, was *Festus* one that loved Sion? was he one that abided in Christs Doctrine? wherewith (being a Heathen) he was not acquainted; to say, you say, you must not give honour, nor titles of honour; for such a one you call

call me, why? then the Apostle, who was immediatly led (as I have shewed) by the Spirit of God, when he came to answer before rulers (as our Saviour promifeth) is to be condemned: or you, that say you must not use such language to such men, nor give titles of Noblenesse to them (as the Apostle doth) being due to their place; and for *King Agrippa*, what a foolish answer doth he make? because our Saviour, who is *King of Kings, and Lord of Lords, and searcheth the hearts, and knoweth what all men are, and hath authority to give that character of them which they deserve*, as calling him a *subtle Fox*, that men might know him, and avoid him: therefore he saith, they are not to doe so. It is very true, you have not that power nor Authority, but is this an argument that you may not follow *Pauls* example? to call a king, a *King*, who you know to be so, and to whom therefore that title is due; this is like the rest of your arguments; this place you will never be able to answer, which doth manifest that the titles of honour and noblenesse must be given to those, to whom they are due in civill respect, though they be Heathens and unbelievers, and no vessell of honour, as here appeareth, and as appeared plainly in *Jacobs* calling prophane *Esau*, *Lord*; now the man comes to that of *Charles Stuart*, and then talkes of *Oliver Cromwell*, whom he saith they call Lord Protector; but none of your gänge would call him so; but *thou Oliver Cromwell*; and here he thinks to shew his teeth and bite, but let him doe his worst, I feare it not at all, I say again, and all men know it (that knows the Lawes of this Nation) that to the peeres of this land the titles of honour are as due, as the *Quakers* lands to them, and that by the lawes of the Land by which they hold their land, this he cannot answer, but comes in with *Hamon*; here he shewes his ignorance of the Scripture: the cause why *Mordicay* a Jew would not bow, nor shew reverence to *Hamon* an *Amalikite*, and an *Agagite* coming of *Agag*, was because the Jewes had direct command from God to destroy them all, men, women, and child; and never to own them as in *1 Samuel*, and in *Leviticus*: had this man knowledge, he would not have brought this example and make it generall, when God hath made it speciall, and particular to that Nation alone, whom a Jew was never to acknowledg for his railing

ling and lying afterwards, I cast it away as dung, and will not rake into it.

He comes then to answer that of the Apostles calling the Elect Lady, *Lady*, and giving her that title of honor that did belong unto her, and saith, *If I walked as she did, then I should see what they would say*; even the same they doe now, but he knoweth not how to answer this, except he will condemne the Apostle for not following their uncivill way, but giving titles to whom they belong and are due; he doth not call her *Lady* because she is Elect, for then to every woman who manifested her selfe to him to be Elect, he was to give that title of *Lady*, unto which the Apostles never did, when they spake to such; but he gives this title to her, because she was so by her condition, and it thereupon was due to her, as honor must be given to whom honor is due, and the Apostles did so, though they were not Elect but Heathens: Then he saith, *he doth not say, My Lady, but Lady*; what a foolery is this? as if there were any difference between saying my *Lord*, or my *Lady*, and saying to them, *Lord*, or *Lady*, which in writing is usuall upon superscriptions, and that ownes the title due to them, as well as *My* or *Ours*: he goeth forward as ignorantly abusing the Scripture, and perverting it from the true sence and meaning, as when our Saviour reproveth the disciples, for contending one with another who should be greatest, he tells them, *this was a contention used and exercised amongst the Gentiles to strive for, and exercise dominion*, but this was not for them to strive, for they had no calling to be one above the other; therefore they should not contend (as they did) about which of them should be greatest; but did our Saviour hereby deny all superiority and government amongst the Gentiles? no such thing, for he approves, and commands subjection unto it, *give unto Caesar the things that are Caesars*; but by their contending for it unlawfully, he by that example reproves the disciples, who did then the like; but for the lawfulness of it, and subjection to be yeilded to it, see 1 Pet. 2. 13, 14, 15. the next thing is as absurd and ignorantly spoken; because there is but *one God*, and *one onely Saviour our Lord Christ*, whereas the Heathen Idolaters (as it is, there said) did make to themselves many Gods, and many Lords, there-

therefore there should be no Magistrates or earthly Lords amongst men upon earth, to exercise a civill government over them, how this doth pervert the sence of that Scripture (which onely speaks of the true God, in opposition to their Idoll Gods) every man that is not ignorant, or wilfull, cannot but acknowledge; and to make this a ground to acknowledg no King upon Earth, nor Lords, and inferior officers under him, is expresse against the Scripture now alleaged by me out of *Peter*, and in many other places, these fooleries may deceave the simple, but no wise man, who hereby cannot but see your grosse errors, and perverting of Scripture to maintaine them: In the last place when I interpret (according to the cleare sence of the Scripture) that command, *not to respect persons*, and shew both that the meaning of it is, that out of respect to persons, we are not in giving judgment, or bearing witnesse, or speaking the truth to be drawn aside from what we know to be true, and also as in *James*, that we ought not by respect to the rich, to despise the poore, but that this being considered and observed, we are commanded to give respect and honour to persons as is due to them; and this commandment is in *Leviticus* 19. 32. which will stop his mouth; for what doth he answer? nothing to that part, requiing a rising up, and honouring the face of the ancient; but saith, they own the place, and doe feare God, and to that place *Isaiah* 3. vers. 5. he answereth nothing, but in a shifting way, and railing, and casting lies upon me, which is his usuall course, and all theirs, when they have nothing to say against plain evident Scriptures alleaged, *Doth God not know a child to be a child? and a base, unworthy, proud man to be such?* I speak of such, and such now (it is evident enough) do rise up against the ancient by your teaching, and base against those who are honourable in the eyes of our blessed God, through his only free grace and love to them; but I think I might have spared much of this paines, and satisfied my selfe, with referring the reader of this railing booke, to look upon what I have written, and thereby see what truth there is in that, and what lies and railings in this.

Now he comes towards the end, he pouners out his railing against me, but specially against the Ministers of the Gospell, many of

of whom are truly Godly men, and the blessing of God goeth along with them in their Ministry, to the converting of many soules unto the Lord; I wish they might see this and repent for it, for whereas they say, they are perfect, this lying and slander sheweth what they are, and by what spirit they are led, the word whereby we shall be judged at the last day saith, that *no railer shall enter into the kingdom of Heaven*; I will not further trouble my selfe with his railing, though his mouth do speak lies against Godly ministers, even as the father of lies would doe, and certainly he infuseth it into him; I will answer some things he brings to deceave people; *that they preach for hire*, he is at it again, and *that they pull away mens estate, and their goods*, imprisoning them; for what are they imprisoned? if a man will not pay that he oweth, and the law imprison him untill he pay it, whose fault is it, but his own? and for their *preaching for hire*, I have already shewed that both God by the Apostles doth command, *that they who preach the Gospel, shall live of the Gospel*, and the supreme Authoritie in this land (as they ought) doe thereupon appoint them a maintenance to live by, which he that refuseth to pay, is liable to the law for it, and by that must be made to pay it; I have clearly shewed this already, and it is but a meer railing accusation against them by those that do hate them; and for the rest of his railing and lies cast upon them, he will be sure to answer for it, if he repent not, and all honest men doe know they are lies and false accusations against them, and much more fit to be applied to themselves, in all particulers of his railings; except in this last, which is, *that they are bred up in Colledges and there get learning*. Here he sheweth they are perfect *Germane Anabaptists*, Munster principles they hold, men must not be fitted with gifts for the Ministry by learning, but be ignorant for that may be led into error by every wind of false Doctrine; they must walke by the spirit within them, by revelations, and visions, and dreames, not by the word of God, and the right understanding thereof, which now (when Miracles, and extraordinary gifts from Heaven are ceased) is the meanes to be used to help men thereunto, and to make them to divide the word aright, rightly to interpret it, and wisely and fitly to apply it for the benefit of the hearers,

hearers, and for their salvation; when our blessed Saviour manifested himselfe in the flesh, he preached the Gospell first himselfe, and that we might be assured of the truth of it, he confirmed it by signes, and wonders, and divers Miracles, and gifts of the Holy Ghost, as *Heb. 2. 4.* and (according to his promise) when he ascended, sent down upon those he appointed to preach the Gospell, the gifts of understanding all tongues, and speaking them, which was necessary, and what was donethen in the first promulgation of the Gospell, for the Miraculous confirmation of it, & necessary also for the preaching of it, for to that end, the Apostle saith, *when he ascended upon high he gave gifts unto men, for the worke of the ministry, for the edifying the Church,* therefore gifts were necessary for this work, *Ephes. 4. 12.* and as they were then for confirming of the Gospell in the beginning given by Miracle, so now Miracles being ceased, and no need of them (for we have had them already sufficiently, to strengthen and confirme our faith) these gifts continue necessary for the worke of the ministry, and therefore ought to be sought and acquired by ordinary means; that men maybe able Ministers of the Gospell and fit for that service, for such a one (as our Saviour saith) must be able to bring forth things, both new and old, gifted and fitted for so great a work; but it seems, a cobbler or a tinker or any such like, will please these people better; when they have sate together halfe an houer, or an houer and said nothing, if one such will rise up and say, the spirit moves him to speak; here we may see how miserably they are deluded, and truly however they raile upon me, yet I am grieved for them; but we must leave it to God, and pray for them that the madnesse hereof may appeare to them in his own time, and and they brought to repentance; he saith, *these Colledges, and names, some were built by Popish Kings and Papists, calling them a filthy rabble;* if they were so, may not Protestants make use of them to attaine learning? see the simplicity of these men, townes were built by Popish Kings, and by Papists, may not you therefore dwell in them; and exercise your lawfull trades in such townes.

Now he comes to maintaine women to preach, which is as directly contrary to the Commandment of God expressed by *Paul,* and

and by him said to be the commandment of the Lord, as *you*, is contrary to *me*, and darkness to light; I shall shew what he hath to say for it, but first answer a lye he objects against me, and shew how he therein contradicts himselfe; he saith, *I know how to fetch about to make the Commandment of Christ of none effect, when he saith expressly, he that breakes one of these Commandments and teacheth men so, he shall be called the least in the kingdome of heaven; and saith sweare not at all.* I have sufficiently before shewed, that our Saviours exposition of the Commandment, was against the false doctrine and practise of the Jewes, that we should not at all swear vainly, and take the name of God in vaine, which is the Commandment, and for his making that a ceremony, which was practised and commanded in the old Testament; this ridiculous shift I layd open, by shewing that then we might take one of the Comandments out of the tables, and make it a ceremony, which here he speakes against, and so contradicts himselfe, for *he shall be called the least in the kingdome of heaven that doth so, and teacheth so, you doe so and teach so, that will say, what was done in obedience to the third Commandment under the law, and commanded to be done, was a ceremony; now our Saviour saith, one jot or tittle of this law shall not be taken away; and if a ceremony, it was to be taken away, and you will condemne Paul again, as you have done, and go directly against his command, and against his practice, if to sweare at all were unlawfull, where there was a just occasion, and the name of God reverently used, then Paul did actually make the Commandment of Christ of none effect; which you falsly say, I would doe, for 2 Cor: 12: and the 3d: these are his words, moreover I call God for a record upon my soule, that to spare you I came not yet to Corinth, is not this an oath? there never was any if it be not, had this been unlawfull, or a ceremouy, or contrary to Christs commandment rightly understood, Paul would never have done it, and he is a foole that will not think Paul a better expositer of Christs commandments, then such as you are, there are other places wherein upon like occasion (I take it) Paul doth the same, when to serve his turne (as he thinks) he affirms, that the least of these 10 Commandments are not to be broken, as our Saviour*

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saith;

saith; *may one jot or tittle of the law must not be taken away till the end of all things, which is true*; but our Saviours affirmation, a few lines afterward, when it will not serve his turne, but be against their delusion which he would maintaine, there he saith, *a woman that walkes in the spirit, is not under the law*; so here he takes away the whole law, which a woman walking in their spirit (as they will have it) is not to be under the command of; how absurd a contradiction is this? there is none that walke in the spirit, but walke in obedience to the ten Commandments, which before, he saith, *no man must break the least of*, which is true; but here he saith, *such a woman is not under any one of them*, how will the railer fetch about this not to make it a lye, and a contradiction to his own words within three or foure lines? he that walkes in the spirit is not subject to the law of sinne or death, that sinne should rule over him, and so cause death, which he most falsly casts upon me to affirme, when I in the place (as men may see) say the clean contrary, but who ever walkes in the spirit, they are under the law of the ten Commandments, and what ever from thence is deduced, and in joyned upon them, to be obedient unto.

Now I will come to his pleading for woman-preaching, directly against the Apostles Commandment, and that (which he saith) is the Lord's commandment, he herein disputes against the Apostle Paul whose absolute command I justifie and maintaine; he begins with that in the 2d of Joel, *I will poure my spirit upon your sonnes and daughters, and they shall prophesie, and your old men shall dreame dreames, and your young men shall see visions*; doe your prating women that dispise the command which (Paul saith) is of the Lord, dreame dreames, and see visions now? it may be they will say they doe, and the Divell may delude them, but such signes and wonders, which the Prophet there speaks of, the Apostle Peter in the 2d of the Acts, doth shew when they were fulfilled, to confirme the comming of the Lord of life, his death, and resurrection, and applyeth those miracles, afore prophesied of, unto what was then performed upon them, the Holy Ghost sent down, and inabling them to speak all languages and tongues, and to work all miracles, those that know the scriptures know

know that miracles are now ceased, we are to believe that Gospel (which the Apostle saith) was then confirmed by signes, and wonders, and diverse miracles, and gifts of the Holy Ghost according to the will of God, whereby he did beare witness thereunto as *Heb 2.4*: we are not now to look for the like miracles, signes, and wonders, except we would look for a new Gospel, which, I fear these people are carried after; but in those times of extraordinary miracles now ceased, and not to be expected, yet the Apostle *Paul* commandeth even then, that women should not usurpe such authority, as to take upon them to be publick preachers and teachers in the congregations over men, neither did they, or when they presumed to doe it, were rubuked by the Apostle, as doing that which was a shamefull prond thing in them to doe; and for that gift of prophesying, which he alleageth the daughters of *Philip* had, and *Anna*; it was not all a publick teaching and preaching to men in the Churches and congregations; but being indued with a gift of foretelling things to come (as it is likely the daughters of *Philip* did) what should be done to *Paul* at Jerusalem, as *Agabus* then did the same; and for *Anna*, shee never was said to preach, but indued with the spirit, and made able to know, that this was the *Christ*, that was brought in according to the custome; shee testified as much by the spirit, upon that occasion being a Prophetess, as *Simon* did, and what should come to pass thereupon, praying God; this was extraordinary and yet no constant preaching at all, being a woman, for those women whom *Paul* calls *helpers unto him in the Gospel*; had they helped him by preaching in the congregations, would he have commanded that? when in two places of Scripture, to *Cor*: and to *Timothy*, he saith, he would not permit it to be done; and that it was a shame for a woman to doe any such thing, what man of reason would entertaine such a fancy? to make the Apostle so contradict his own words, and commandment delivered from the Lord, as he saith, to give greater force thereunto; they were helpers to him in promoting the Gospel diverse other wayes, as they were in providing for him all necessaries, and ministering to him therein, that he might not be hindred in his work of preaching any way; and they might further the work of the

Gospel, by their example in diligence, heerein the word preached themselves, and by their perswading others, in their private converse with them, to doe the like, and by holding forth in their lives and conversations, a walking answerable to that doctrine which *Paul* preached, that by their example others might be brought to do the like; thus and many other wayes they might be helpers to carry on the work of the Gospel, without doing that which their sex was not capable of; but impudent pride and most shamefull, would appeare in their usurping any such authority to themselves; and there 'tis the Apostle directly forbidden; and shall a man be so deluded, as to think then he would here commend them for it? for *Phoebe*, and so also for many others, they might be servants to the Churches, but not in the office of the ministry to preach, but as widdowes to attend the sick and poore, such offices were in the Churches for women but no other, and to see if they were covered; they might not prophesie, no, that heathenish custome which they used of comming to God's worship, *passis capillis*, with their haire hanging downe all over their shoulders, as the *Sibbills*, the Divles prophetesses were used to doe, when they came to deliver the devils oracles, this the Apostle reproves, and shewes the madnesse and unseemlineesse thereof, as well as the other; and if they came not to pray, and to take upon them to preach to men, which was not to be done; but as *Ester* with her Maydens prayed, and fasted, and might likewise to them speak, and other women may pray with women, and exhort and edifie one another in their most holy faith, in doing which, there appeares no usurpation of Authority over men, which is forbidden their sex to attempt to doe; yet in doing of it in this manner amongst their Maydens, or other women as themselves, they are not to doe it, in such an heathenish way (as was the custome of the *Sibbills*) which it seemes these Corinthian women used to doe: both which immodest and unchristian customes, the Apostle sharply reprehends, not allowing the one, by reproving the other, as this man (to helpe him out in his business) would inferre for goody *Audlands* defence; who is not free from impudency, because as the fashion is, called goody, as they call all wives.

He comes now to raile against me for shewing the uncomeliness,

ness, the unlawfulness by the lawes of the land of their night-meeting (and which I most look unto) the scandalousness and dangerousness thereof for temptations from the diuel, occasion being afforded him by these night-meetings, and walking in the night thereunto, and from such meetings; let it not now offend any, if I plainly shew forth the base lying and false accusing, and slander of me in this particular by this base fellow, he having so often done it before; first I will answer his shifts to excuse it, and then discover his lyes, which he goeth on with to the end of his railing pamphlet; he would have me prove any lewdness committed at these night meetings, else his foule mouth railes; I did not charge any such thing upon them, but this I did, shewed that such night-meetings might produce such evill effects, as the vespers and night-meetings under the pretence of waiting upon the the Lord (as he calls it) had done in former times, and therefore were prohibited; and that in that respect they ought to be prohibited and forborne now; is this to slander any? to give them good advice to avoid sinne and the occasions thereof, and to doe things of good report (which we are commanded to doe) and not of evill; we are to wait upon God in the day by his appointment not in the night, that so our good demeanour in his service may appeare to all men, the night as the Apostle saith, *1 Thessal: 5*: is a time wherein sinners take their opportunities for drunkenness, and so for other sinnes; let our conversation be in the day as children of the day and of the light, and cloake it not over with your pretences, *to wait upon the Lord*, for he hath appointed other times and seasons for his worship, and giving us liberty to make use of those times for such ends. If there were certaine dangers in meeting in the day time, there might then be some reason for meeting in the night, and in secret, as in the Apostles times sometimes there was; but now there is no such cause, and therefore it is of evill report; for that of *Pauls* being at *Troas*, they met in the day, upon the Lord's day in the morning, but because that holy Apostle who had stayed there untill the sabbath, was to depart the next morning, and whether they should ever see his face any more they knew not, therefore that they might advantage themselves the

more by his presence with them, they spent the whole Sabbath with him, both day and night from morning to morning; here was a just occasion for it; which they desired to make advantage of while they could, so when *Peter* was to be put to death (by the *Tyrant*) the next morning, the Saints would not cease from praying for his deliverance, while there was any time for them to doe it; and it may be, they would have been killed as well as he, if it had been known they had done so, by that persecutor who sought to please the Jewes by destroying the Apostles and their followers: in both these, there was a lust occasion which he would make use of to justify those unseemly and unlawfull night-meetings, and of evill report, for which there was no need at all nor no reason, for the day might as well have been taken, and without all scandall and offence: after these silly arguments, he comes in with his base lies, base fellow; *that I did it out of great feare, and that there was great danger, and this feare,* he saith, *did surprise the heart of the hypocrite;* thou base false fellow, and hypocrite sufficiently all along; canst thou prove I was affraid of thee, or thy companions? who ever they were, (for now I will use thy manner of speech, which I know thou dost deserve sufficiently) though I have forborne it hether to; I professe I feare all your deluded company no more then a company of misse running up and down; and if you, any of you; or all of you should pretend or offer any such a thing; I have enough to joyn with me when I will, to clap you up all safely, untill you have that punishment which you deserve, you goe (as I have said) upon Munster principles, but if you proceed as they did, which (had you power, it is likely you would) be sure you shall be dealt with as they were, your Leaders (as they call them) knaves, and Jesuites hanged, as theirs were, and your poore seduced people that will be led by them (whom they therefore looke upon as fooles) sufficiently suppressed; those that were imprisoned were sent to prison for affronting the Magistrate, (which is your pride, that talke of meeknesse) and refusing to give security to appeare at Sessions, as is known; now he comes to reiterate his often repeated lie, that I should say, we may live under the power and operation of sinne as long as we live; what is written in
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my paper will manifest his lie, I say, as the Apostle saith, we are not perfect, and free from all sinne while we live, for we know but in part, and sinne hath a power and operates in our unregenerate part, to resist and rise up against the regenerate and spirituall; but when we are Justified by faith in Christ, we are likewise sanctified by his spirit, whereby sinne is more and more mortified in us, so that it hath not dominion over us, that we should fulfill it in the lusts thereof; and these are the very words. I said, the same with the Apostle, who saith, he is not perfect, but strives still forwards towards the marke, and though in his body and fleshly part, sine resisteth the spirit, yet in his spirit he serves the law of God and delights in so doing, and yet because of that sinne that remanes, he cannot do as he would, and this I wrote then, as may appeare, and affirme now, is this railer, liar, and false accuser, and judger of other men (for which he will be judged) a man perfect and without sinne? when the Apostle, saith he himselfe is not? let men judg whether he hath not sufficiently manifested his sinne, in this railing lying paper of his: had they the true spirit of God, instead of that lying spirit within them, that would convince them of sinne, as our Saviour saith, *John* 16. 8. and being convinced of sinne, and truly humbled for it, they would then seek after righteousness, whereof likewise they (by that spirit) would be convinced, and find it in Christ our Saviour, not in their own works, or the works of Christ in them, as they call them: but know, in respect of Justification, all that can be done in them is but dung, and so to be accounted with the Apostle, that they may win Christ, and have his righteousness imputed to them, I would bring them to know, and believe this, without which they can never be saved.

Now the ignorant man that would be thought perfect, and yet understands little of the true sence of Scripture, would find out a contradiction in what I have written, because speaking of night meetings, and avoiding the ill reports thereof, and appearances of evil, I presse it, by shewing, *they should keep themselves unsported, how would I have them unsported?* that, I say, *have sinne in them while they live*, for sinne ruling in them, and having dominion, I say no such thing, that is his lie, for keeping themselves unsported

unspotted in the world, and unspotted in the sight of God, these two are different, unspotted in the sight of God, no man can be, but he that is offered up to God in our Lord Iesus Christ, *without spot or wrinkle*, justified by his satisfaction for sinne upon the Crosse, and having his righteousness imputed to him: then, and no other way he is without spot in the sight of God, for God doth not, being satisfied in his justice, impute sinne to such a man: unspotted and without blame in the world, is cleane another thing, that is, when men walke so in the sight of men, that that they do nothing scandalous, or that may give just offence to any man, or occasion of evil report; but in their conversation with men walke unblameably, and this a man may doe, though there be weaknesse in him, and failings in the sight of God, his watchfulness over himselfe being never so great; his conversation amongst men, may be of good report and without spot, and not to be blamed as *Paul* speaks, of himselfe before his conversion, *Philip. 3. 6.* so that this proceeds from the mans ignorance or malice, for it might be taken in such a sence (as it often is in Scripture) without contradicting the truth I formerly spoke: when I say the dangerous, and indeed damnable errors which I discovered to be held by these Quakers, it was out of my love to my neighbours; that (if it might be) I might reduce them off from these errors, which indeed I did much desire; then the fellow railes like a Jesuit, and lies according to his custome, saying, *that many of my neighbours by this see my wicked accusations and unclean spirit*, if he meane those deluded people which are led by such liars and false accusers as himselfe, whose falshood, and ignorance in Scripture, or malicious hypocrisy, in perverting Scriptures to serve his turne, I have sufficiently discovered if they be brought to think, so I wonder not at it, but for their sakes I am grieved, that they will not endure wholsome doctrine, but heap up to themselves rather such teachers as teach them lies and false doctrines, directly contrary to the word of God, some of these I think have honeste minds then their Anabaptistickall and Jesuiticall teachers, who will not at first discover all the depths and delusions of Sathan unto them, but by degrees draw them down, untill they have cast them into the bottome of their pit,

pit, as I have read, some of them said, they have some things yet to deliver, which the world is not fit to receive, this is very likely to be kept in their Jesuiticall breasts from these people, untill they think, they are fitted to swallow it; I would they would take notice of this, and observe the proceedings of Sathan by these his instruments, set on worke to delude them and destroy them.

For other of my neighbours, they will to his face convince him of his perfection in lying, for they received very lovingly what I writ, as I did it out of love, and did make use of it (I hope) to their good as I have heard of some; for railers and liers (as this man) I am not troul'd at, in respect of my selfe, but for them; I wish for their good they might repent for it, and thereby see how farre they are, poore soules, from perfection, and how nere rather to distruction; his conclusion is railing against Mr Farmer, and my selfe, and often repeats this, *that we slander the Servants of the Lord, and those that feare him, and tremble in his word;* I should be glad to finde them returne to be servants of the Lord by true repentance, and for their trembling at the word, if they mean Quaking and those distorted unseemly gestures used therein, I have shewed before how farre this is from the working of the word upon them, For 1. Children did it, 2. And when it was done, the word was not heard, but they in a condition rather of possession (as the child brought to our Saviour) then any way affected with the word: 3. and if it were trembling at the word, or reverence thereunto, why is it left? the word is as a net to be revered now as then; For Mr Farmer he layeth open their blasphemies, and their damnable doctrines so fully, that I would we had so much reverence of the name and glory of our God, as to tremble when we read it, and this he proves out of their own writings, and by testimony from their own mouths; I am unwilling to name them againe they are so horrid: look upon *Isaiah 40. 18.* where God saith, *whom will you liken unto me, all the nations are as nothing, as a drop of a Buckler, a dust upon the balance;* these blasphemers will say, we will liken our selves unto him, for they are as good as God, as holy as God, as just as God, nay that there is no distinction between the essence and nature

of God, and them; and if it be so, that cannot be true, which God saith, *I am God alone, and there is no other besides me*, these things are proved by their writings, and spoken out of their own mouthes, and this Mr *Farm*er proves, Oh fearfull blasphemies! my soule abhorres the very naming of them, and every Christian should doe so; this *Fox*, and *Nayler* your false Christ, did say so, this is there testified, that he was equall with God, and out of the most railing answers to the Queries that (I think) were ever read, you may find much of it, that God and the creature are one in nature and in Glory, a most horrid blasphemy; I desire that any would but read Mr *Farmers* book you shall there see, if he proves not these things, out of their own writings and by good testimony, for what he saith of *an answer to that booke*, we see sufficiently what their answers consists of, as you may see in this his railing, lying, false accusing, shifting; and when they cannot answer, then end in railing; he that (he saith) writeth against Mr *Farm*er he names not, he may be *John a Nokes*, as they say, for Mr *Farm*er he is one I know not, I onely looke upon what he hath written, concerning the mystery of Godlinesse and ungodlinesse, let them see if they can confute any thing in it, when much of it is from their own words and writings, for my selfe (whom he hath so much reviled) I trouble not my selfe with it, since I know it is their way and spirit to do so, onely I have troubled my selfe this once, to discover the truth of what I wrote for the good of my neighbours; and the slanders, lies, and false accusations he casts upon me, but especially the vaine, foolish, and false answers he makes to those truths I have laid down, that their deceit might the more appeare to all men, And Mr *Bray Dauley* having sent me the book and desired me to answer it, I the rather did it, that I might (if it may be) discover to him their desperate, and false tenents, errors, and blasphemies, and draw him from them; but having done this let them raile, or lie, and slander, as is their custome; I will trouble my selfe no more with any thing they write, except it be to cast it into the fire.

F I N I S.

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